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PAUL LAURENCE DUNBAR

ODE TO ETHIOPIA.

By Paul Laurence Dunbar.

O Mother Race! to thee I bring
This pledge of faith unwavering,
This tribute to thy glory.
I know the pangs which thou didst feel,
When Slavery crushed thee with its heel,
With thy dear blood all gory.

Sad days were those—ah, sad indeed!
But through the land the fruitful seed
Of better times was growing.
The plant of freedom upward sprung,
And spread its leaves so fresh and young,
Its blossoms now are blowing.

On every hand in this fair land,
Proud Ethiope's swarthy children stand
Besides their fairer neighbor;
The forests flee before their stroke,
Their hammers ring, their forges smoke,
They stir in honest labour.

They tread the fields where honour calls;
Their voices sound through senate halls
In majesty and power.
To right they cling; the hymns they sing
Up to the skies in beauty ring,
And bolder grow each hour.

Be proud, my Race, in mind and soul;
Thy name is writ on Glory's scroll
In characters of fire.
High 'mid the clouds of Fame's bright sky
Thy banner's blazoned folds now fly,
And truth shall lift them higher.

No other race, or white or black,
When bound as thou wert, to the rack,
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men
So noble in forgiving.

Go on and up! Our souls and eyes
Shall follow thy continuous rise;
Our ears shall list thy story
From bards who from thy root shall spring,
And proudly tune their lyres to sing
Of Ethiopia's glory.

—From Lyrics of Lowly Life.

* * *

What struck me in reading Mr. Dunbar's poetry was what had struck his friends in Ohio and Indiana, in Kentucky and Illinois. They had felt, as I felt, that however gifted his race had proven itself in music, in oratory, in several other arts, here was the first instance of an American Negro who had evinced innate distinction in literature. So far as I could remember, Paul Laurence Dunbar was the first man of pure African blood and of American civilization to feel Negro life aesthetically and express it lyrically. It seemed to me that this had come to its most modern consciousness in him, and that his brilliant and unique achievement was to have studied the American Negro objectively, and to have represented him as he found him to be, with humor, with sympathy, and yet with what the reader must instinctively feel to be entire truthfulness. I said that a race which had come to this effect in any member of it, had attained civilization in him, and I premitted myself the imaginative prophecy that the hostilities and the prejudices which had so long constrained his race were destined to vanish in the arts; that these were to be the final proof that God had made of one blood all nations of men.

From an introduction to "Lyrics of Lowly Life."

—By William Dean Howells.

* * *

PAUL LAURENCE DUNBAR

He came, a youth, singing in the dawn
Of a new freedom, glowing o'er his lyre,
Refining, as with great Apollo's fire,
His people's gift of song. And thereupon,
This Negro singer, come to Helicon
Constrained the masters, listening to admire,
And roused a race to wonder and aspire,
Gazing which way their honest voice was gone,
With ebon face uplit of glory's crest.
Men marveled at the singer, strong and sweet,
Who brought the cabin's mirth, the tuneful night,
But faced the morning, beautiful with light,
To die while shadows yet fell toward the west,
And leave his laurels at his people's feet.

By James D. Carrothers 1869-1919—Born in Cass County, Michigan, Student in Northwestern University, minister and poet, many of his poems appeared in THE CENTURY MAGAZINE.

THE TUSKEGEE MOVABLE SCHOOL.

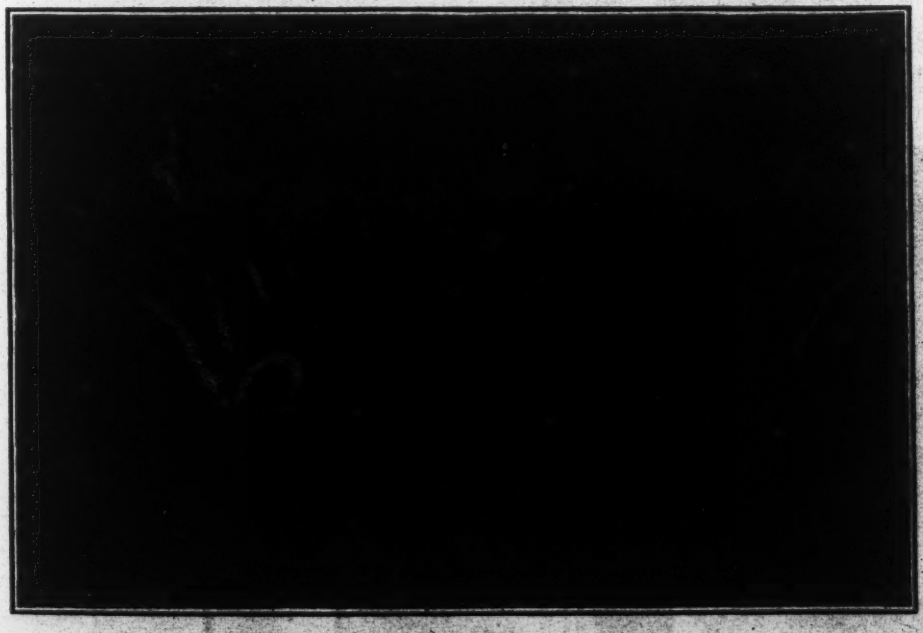
"A School Out of Doors."

The "Tuskegee Idea" makes the "Movable School" a moviating process. The learner is an active factor. He is taught to think with and not simply to think about objects. The Movable School, to the casual observer seems to be

CLASS IN ORCHARDING

—From Southern Workman

a very simple educational device. To stand off and see some body else do it makes it look easy, but when you put your hand to it, its different. The real crux of the campaign is to reach the parents of the young country populace



CLASS IN PRESERVING EGGS

—From Southern Workman

they must be won over to having faith and confidence in the aims, purposes and economic necessity of an educational program appropriate to the vast majority in every populace!

For Illustrations and article showing the practical thought of this movement we are indebted to the *Southern Workman* of Hampton Industrial and Agricultural Institute, founded by General Armstrong following the close of the Civil War. An Institution that has done world wide good for the two races, American Negro and American Indian. The Institution that gave Booker T. Washington his education.

—Editor of The Women's Missionary Magazine.

RURAL NURSING

—From Southern Workman

CLASS IN SEWING, MILLERS FERRY ALABAMA

—Women's Missionary Magazine.

THE TREND OF THE RACES.

By Dr. George E. Haynes.

(Home Mission Text Book).

Chapter Three—The Trend of the Negro World.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

WE ARE informed that George Washington Carver, a graduate of Iowa State College and, until 1892, a member of the faculty of that institution, in charge of the green house, bacteriological laboratory and work in Systematic Botany, "given a sweet potato and a laboratory beaker, or, a peanut and a test tube, will produce anything from rubber to nitroglycerine." He has proven the value of peanut hay as stock food; he has produced from the peanut" axle grease, salad oil, nitroglycerine, pomade, ink, stains, dyes, quinine and worshester sauce. In the laboratory the sweet potato has been changed into flour, shoe blacking, library paste, vinegar, ink, chocolate compound, bisque powder, dyes, rubber composite, carmel, ginger and mock cocoanut." Through by-products increased crops of these distinctively Southern products has become more profitable. The life story of this distinguished man reads like fiction. His slave mother was stolen and her child left to "shift for himself." Education was the "gleam" he followed. His introduction to the world of earning was through Webster's Spelling Book; he, working his way, graduated from a Kansas High School; then attended Simpson College in Iowa where he gained quite a reputation as a painter. He remained a member of the faculty of his Alma Mater (Ames, Iowa), where he received both his Bachelor and Master's degrees, until called to Tuskegee where he continues the head of the agricultural department of that great Institute. Such is his ability that he has received wide recognition throughout the United States and is said to be "the only Negro in the country who has been regularly asked to address bodies of white men below the Mason and Dixon line on scientific subjects."

Dr. Haynes uses five or six similar illustrations to prove his statement that "The practical test of human capacity, physical, mental and spiritual, is the struggle of life. After all the discussion about the capacity of the Negro, his struggles and achievements under the conditions that have met him in American life are the evidences of his capacity." Many such Negroes have earned and received degrees in residence from our leading universities, Yale, Harvard, Columbia, Pennsylvania, Radcliffe, Wellesly, Amherst, Oberlin, Chicago. Some of these can trace their lineage back to Africa. More than seven hundred have graduated from Northern colleges and more than six thousand from missionary colleges of the South.

CAPACITY

The real test of mental capacity is the use of the mind. The best authorities agree that "it is not lack of mental capacity and tempermental efficiency of the Negro, but the poverty in mental property, the accumulated knowledge of our times and freedom to use it, which has made the great difference between the Negro group and other races." It borders on the marvelous, the advancement the Negro has made in education, in the acquisition of wealth, in his development in the field of literature, music and art and this with the heritage of generations of servitude, with inferior

school advantages and with the limitations that he meets on every hand. Hundreds of native Africans have been educated in Europe and America and have made practical application of their learning in these countries. The native African, a graduate of Columbia and for years a professor in a Southern Negro College, preparing to lead an educational movement in Africa; a native African in Columbia preparing for a similar work; the American Negro, who during the war served as a secretary in East Africa, India and Europe and who is now National Secretary of the Y. M. C. A., in South Africa, these though better known are but examples of scores of others of the black race. Where the opportunity to use the "intellectual property" has been given, as, for instance in missionary college centers in the South, it is disclosed "hundreds of Negro men and women with minds and spirits that have demonstrated not only their capacity to acquire such intellectual property from our modern world, but to use this material for substantial achievements."

In this chapter, "The Trend of the Negro World" Dr. Haynes analyses the "results of the mental experience of a large proportion of Negroes, in order to understand their part in making the public opinion which controls race relations." These experiences spring from two sources, the one within which arises from his own native character and may be termed "the current of the Negro world;" the other is the response of the Negro to the influences of the white world, "these are the currents from the outer white world that have been bent by the mind of the Negro, according to its own genius." The first type of mental results is shown in the Negro's contribution to music, art, literature and religion.

DRAMA

The dramatic instinct in the race is strong and warrants education. Among the better known Negro comedians are found the names of Hogan, Walker, Williams, Miller and Lyles. Charles Gilpin drew thousands of white people to his wonderful presentation in New York of "The Emperor Jones" and his work was "listed by the American Drama League among the ten outstanding achievements of the American stage in 1921." His success in the title role has been an incentive to other Negro actors. At Howard University there has been a Dramatic Art League Department established with a Negro graduate of Harvard in charge. The Howard Players gave a remarkably good presentation before the foreign delegates to the Arms Conference of the drama, "Simon, the Cyrenian," written by Ridgely Torrence for the Negro Theatre." It is especially noteworthy that the effort of the Howard Players is not to be imitators of white actors but to produce plays by their own writers, to encourage dramatic talent in their own race, to make their own scenery and costumes, and to act plays in which men and women of their own color have the leading parts. Their ambition is to establish a National Negro Theatre in Washington."

Negro pageantry is gaining recognition. "The Open Door" calls for a caste of two hundred persons who in pantomine and song tell of the progress of the race from the jungle to the present time. After this pageant was given in Boston, Dr. Francis G. Peabody of Harvard said, "It was an occasion, not for condescending sympathy, but rather for unqualified admiration of the dramatic

THE TREND OF THE NEGRO RACE IN AND ABOUT OUR OWN MISSION FIELDS TO THE FREEDMEN:

1. Knoxville College, Printing Department.
2. Front of Camden School.
4. A Sabbath School scene in the early days of the mission.
5. Pres. Cottage, Miller's Ferry, Parsonage. 6. Chase City School Building.
7. Represents Old Log Church in which mission began its work.
8. Farm House at Prairie.
9. An Old Timer.
10. Principals House, Henderson.
11. Church at Townsville.
12. A Family Group except Father.

instinct, rhythmic movement and statuesque dignity which are among the peculiar gifts of the colored race."

Ira Aldridge, an American Negro, whose grandfather was a ruling prince in Senegal Country in Africa received his education in New York and in Glasgow University. He abandoned theology for the stage. He was presented by the King of Prussia with a medal that had previously been granted to only the philosopher Humboldt, the composer Spontini and the musician Liszt. He was also decorated by the Emperors of Austria and Russia, England and other countries. The great English actor Keane so appreciated his acting that he played Iago to Aldridge's Othello.

Bert Williams, the best known Negro actor of the present day is a native of Nassau, British Bahama Island, a graduate of the Riverside, California, High School and having played for lumber and mining camps on the coast, was designated, "The Greatest Comedian on the American Stage."

MUSIC

"Is it not in the song of the Negro that we glimpse the spirit of the race reaching forward toward development and eventual unfolding?" Dr. DuBois writes, "The Negro folk-songs are the articulate message of the slaves to the world and are the most beautiful expression of human experience." No doubt the courage of the Negro was sustained during his years of bondage through song." They have helped him to hope, to aspire, to suffer, to wait. Patient, optimistic, forgiving, with his wonderful voice he went about his daily tasks, he continually sent up his petition for deliverance in the language of those beautiful melodies of his fathers. God heard and He knew that along with these words and syncopated measures there was faith and hope, and expectancy and trust" (Prof. W. G. Wilson, Camden Academy). The most numerous by far are the religious songs or spirituals which bear neither hatred or malice though their burden was called forth through their bondage. They never questioned the dealing of God but sang "The Lord delivered Daniel, why can't He deliver me?" And when the burden seemed almost too great there came forth the cry of trust "O, Lord, O my good Lord, keep me from sinking down." "Don't be weary, traveller" shows faith; "In the bright mansions above," hope; "Love comes tricklin' down," love; "Keep inchin' along. Keep inchin' along like de poor crawling worm. Jesus will come by and by," preseverance; "Stay in the field," courage; "He is King of Kings," adoration; "Wait a while" and Mighty Rocky Road," patience; while, "Goin' to live humble to the Lord" expresses humility. "With these characteristics, faith, hope, love, determination, adoration, patience, courage and humility no one should question the religion of the Negro."

Other life experiences and expressions are given in cradle songs, songs of labor, of the game and dance and in songs of freedom.

Samuel Coleridge-Taylor whose father was a native of Sierra Leone and whose mother was English gained distinction and popularity on both sides of the Atlantic by a cantata which had for its epic hero, Hiawatha. The English government so appreciated the work of this great man that pensions were granted to the mother, widow and children.

The story of Harry Burleigh, "A Conposer by Divine Right," is told by Mrs.

Hammond in "In the Vanguard of a Race." As a lad Burleigh stood beneath the window of a wealthy home, knee deep in the snow to hear the great Joseffy. When still but a youth he was invited within the same home to hear Mme Carreno and to meet Mrs. MacDowell, the mother of the great composer. The rector of St. George's Episcopal Church in New York did not think the color of his skin should rule him out of serving with his voice in God's house so for twenty eight years he was a member of that choir and for twenty two years sang in one of the largest synagogues in the same city. He toured Europe frequently and received praise and honors from crowned heads. His setting of many of the spirituals of his race to music won him both fame and honor. Perhaps one of the most famous of these groups is "Deep River." One of his greatest successes was when John MacCormack sang "Little Mother of Mine" set to his composition, in the New York Hippodrome, "before the largest audience even seen in America's largest play house. The audience arose in an ovation and MacCormack insisted upon Burleigh sharing the honors with him. Burleigh refused saying "I couldn't. But he sang it wonderfully."

Rosamond Johnson, a Negro, born in Florida and educated in New York has developed a new and distinct style of music. For a time he was the director of an Opera House in London but returned to his native country to open a studio in New York. He is known as "The Apostle of Negro Music Taken Seriously." One of his most popular compositions is "Under the Bamboo Tree" and among the better known serious numbers are found "Nobody knows the trouble I've seen" and "Since you went away."

R. Nathaniel Dett, Hampton's gifted director of vocal music, has met with exceptional success. Among recent productions are three arrangements of Negro spirituals, "There's a meetin' here tonight." "Don't be weary, traveller" and "Somebody's knocking at your door." "Listen to the Lambs" which recites the story of Peter's testing and his anthem "O, Holy Lord" have met with hearty reception.

Roland Hayes, a Tennessee boy, who had possibilities for Grand Opera, being excluded from the desired instruction and training in this country on account of his color, went to England where his reception by leading artists and critics bespoke his talent.

It is hoped that "in Miss Ira Aldridge (daughter of the actor) African music has found a successor to the late Samuel Coleridge-Taylor, so unhappily and so early taken from us."

Our *Women's Missionary Magazine* of a few years ago recounts the following incident. Mr. David Bishpham, the famous American Baritone, in giving his closing number before a large audience of students at the Harvard Club said, "I have been singing this afternoon the songs of foreign composers. I regret to say that I did not discover this composer but learned of him only through the writings of German musicians. He is not so well known in his own country as he should be. I suppose the reason for this is because he is a Negro, but, gentlemen, I want to say to you that there is no color line in art. When I find a composition of merit it makes no difference to me whether it is written by a white man, a black man or a red man." He then proceeded to sing Will Marion Cook's "Ex-

hortation'' to the immense enjoyment of the audience. It cannot be doubted but that through music, the universal language, there is bound to come a better understanding between the two races. ''The songs of the Negro are not only influencing his life for good but wherever they are sung, others' hearts are made better by the soothing impulse of their sweet melody and the uplifting power of their simple, child-like faith.''

POETRY

Poetry, as well as music, has always been perhaps ''the highest expression of the spiritual life of a nation or race as it has striven to give voice to its deepest feelings, desires and profoundest attitudes toward the world.'' Do we forget that Russia's great poet Pushkin held a strain of African blood, as did the great novelist Dumas and as did his son the most distinguished of modern French dramatists? Phyllis Wheatly, born in Africa, was the first woman, white or black, to attain literary distinction in this country. Her worth has been appreciated beyond the limits of our own country. Many plantation songs suggest ''mute in glorious Miltons'' In a recent review of ''Negro Folk Rhymes'' by Talley of Fiske University the following comment is made, a comment that is applicable to much of Negro poetry: ''One sees the Negro as he was. There is no wincing. Always the heart of the singer lies bare before you, whether he sings a lilting song of love, a song of sorrow, or a song of Jubilation.'' Paul Laurence Dunbar and William Stanley Braithwaite are household names in both races.'' If any one wants to know how we may be pressed down and yet mount with wings he cannot do better than to read ''The Wings of Oppression'' by Leslie Pickney Hill. ''They are steeped in the finest of spirit humility and yet glow with confidence and courage.''

''So long as life is steeped in wrong
And nations cry, ''How long, how long!''
I look not to the wise and strong
For peace and self possession;
But right will rise, and mercy shine,
And justice lift her conquering sign
Where lowly people starve and pine
Beneath a world oppression.''

Again his ''Armageddon'' says:

''Nay, ask it not, for God hath chosen still
The weak thing, and the foolish and the base
And that which is despised to work His will.''

The ''Story of the Seed of Flame'' is told in ''In the Vanguard of the Race.'' It is the story of a Negro poet, Joseph Cotter, Jr. ''who barely crossed the threshold of manhood,'' whose poems were still unwritten. His father was the son of a slave who though the daughter of free Negroes was a bonded slave. His grandmother worked hard, sang much, improvised songs, composed plays and acted them out and was deeply religious. Her ''own spark of life flamed'' up in her grandson. How truly Browning says

''God drops His seed of heavenly flame
Just where He wills on earth.''

He was a student of world history and world movements and possessed a remarkable ''poise and balance in his outlook on the problems of the race with which he was identified.'' In the following little poem he looks with great courage the facts and the world ''squarely in the face.''

Ashamed of my race?
And of what race am I?
I am many in one.
Through my veins there flows the blood
Of Red Man, Black Man, Briton, Celt and Scot
In warring clash and tumultuous riot.
I welcome all,
But love the blood of the kindly race
That swarths my skin, crinkles my hair
And puts sweet music in my soul.

This lyric fairly sings itself

THE RAIN

On the dusty earth drum
Beats the falling rain
Now a whispered murmur
Now a louder strain.

Slender silver drum sticks
On an ancient drum
Beat the mellow music
Bidding life to come.

Chords of earth awakened
Notes of greening spring
Rise and fall triumphant
Over everything.

Slender silvery drum sticks
Beat the long tattoo
God, the great musician
Calling life anew.

Feeling the injustice that his people suffer he asks a searching question "And what shall you say?"

Brother, come!
And let us go unto our God
And when we stand before Him
I shall say
"Lord, I do not hate
I am hated.
I scourge no one
I am scourged.
I covet no lands
My lands are coveted.
I mock no peoples
My people are mocked."
—And, brother, what shall you say?"

The race has contributed writers whose productions are real acquisitions to literature. Dr. DuBois' "Souls of Black Folk" is a prose poem with "haunting beauty." Readers of the Atlantic Monthly are acquainted with Charles W. Chestnutt while the names of Braithwaite and James Carrothers are found among the Century contributors.

James Weldon Johnson has made contribution to American letters in his compilation of and preface to "The Book of American Negro Poetry." Some of the best poems in dialect are included, although we are reminded that the poets of today are using very little dialect. The trend is toward the writing of American poetry into which the Negro fuses his own artistic gifts. William Stanley Braithwaite's appeal is not upon the basis of race at all. As critic, anthologist and 'friend of poetry and poets' he has a place in American literature. Just enough of his 'lyrics of delicate and tenuous beauty' are included to make one long for more. Their rich imagery and even touch of mysticism are the gifts of Mother Africa."

Booker T. Washington's "Up From Slavery" has been translated into several languages and finds a place among the world classics.

ART AND SCULPTURE

The roll call of artists and sculptors would be far from complete were there no response from the Negro race. Henry O. Tanner whose wonderful harmony of light and color has won him laurels is probably best known by his "Daniel in the Lion's Den" which graces the walls of many homes, schools and public buildings. The son of a Methodist Bishop his productions are largely scriptural, The Holy Family, Washing the Disciples Feet, Mary and Elizabeth, Christ Walking on the Sea, Christ at the Home of Lazarus etc. He resides in Paris and the French government has purchased a number of his paintings for its collections of modern arts in the Luxemburg Gallery.

William Edward Scott is interesting himself especially in Negro subjects and is "doing in painting what Dunbar has done in verse."

E. M. Bannister was the founder of the Providence Art Club which is today the leading art organization of that city. His best known work is "Under the Oaks." William A. Harper received much favorable comment from the Chicago Art Institute exhibitions. Other artists of promise are springing from all parts of our country.

Edmonia Lewis, a native of New York but a resident of Rome, gained distinction as a sculptor. The most noted sculptor of the Negro race in America at the present time is Meta Warrick Fuller. She studied in Paris where she attracted the attention of the master Rodin.

RELIGION

Not only in the arts does the Negro give expression but his characteristics are equally discernible in his religious "fervor and faith." This expression is often misinterpreted; it is taken lightly and even humorously, when in truth it is the serious expression of emotion and "through his emotional ecstacy the Negro's spirit has often been relieved from the deadening effects of toil and restricted liberty." He is not always the happy-go-lucky, care free child that many of his songs indicate; he sings the wierd, mournful sorrow song,"

> Nobody knows the trouble I've seen
> Nobody knows like Jesus.

Yet his songs of sorrow are accompanied by faith in God.

My way, my way's cloudy; oh, send them angels down. He anticipates the trumpet call of Gabriel and "Dat great gittin' up mornin'" when "stars fall; the trumpet sounds; nations awake; the dead arise; while Christians are safe in the hollow of God's hand." "Hymns more genuine than these have never been sung since the psalmists of Israel releived their burdened hearts and expressed their exaltation. Nor will they die, because they spring, like these from hearts on fire with a sense of the reality of spiritual truths and their power to recompense for life's disasters, a joyous certainty born of darkness and despair, and therefore express not the Negro's experience alone, but every man's common experience.

LOYALTY

The Negro's fidelity to family trusts during the Civil war kept them close to the side of the women and children while the master had gone to make even stronger the chains of their bondage. This fidelity, often credited to ignorance and fear, was due more often in large part to "a deep religious sympathy for helpless children and bereaved women."

In spite of the limitations and restrictions placed around the race, in spite of the sad heritage of generations "the soul of this people still vibrates with its pristine fervor of fellow-feeling, with its music and its poetry, with its loud outbursts of religious ecstacy, and with its free flow of unsolicited service, a devotion which love alone lavishes and which money cannot buy." (Haynes)

Our text calls attention to several characteristic expressions of the Negro mind in race relations beside that of self-forgetful loyalty to persons and country, those of patient tolerance, sustained optimism and kindliness." A Southern white man is thus quoted in the Fiske University News. "It is not possible to work with these people and not feel for them sympathy, admiration and respect. The sacrifices they are making for the education and enlightenment of their people, their kindly disposition, and the sincere appreciation they show for the smallest service rendered them, their patience, the philosophical way they generally take discourtesy and brusque treatment, their cheerfulness even in adversity, all these things make it a source of never-ceasing wonder to me that for so many years I lived among these people and knew them not, that for so many years I saw in them only the faults that are bred in ignorance, depravity and neglect and not the inherent

good qualities which our Almighty Creator has endowed them."

RACE CONSCIOUSNESS

"There is a rising tide of race consciousness, the manifestation of a people becoming aware of its own intrinsic worth." The race is turning more and more to itself for leaders and are patronizing their business and professional men as they become efficient and win the confidence of their race. They are also growing into a greater appreciation of their music and folk songs and are preserving them as a contribution to literature.

Out of the study of the history of their own race is coming "a faith in themselves, visions of possibilities, and efforts to cultivate their unique powers and gifts to produce what other people may some day gladly receive." With race consciousness also comes the realization and comprehension of the limitations and restricitions that have been theirs during the centuries and which are far from being entirely removed even at the present time in America. This fact engenders resentment and a resulting suspicion and distrust of white people ensues. The ideal of making the world safe for democracy seems far from being realized by them though they gave all to secure it for the world which includes themselves. There is no question about the right of freedom and liberty but the method of obtaining and retaining this right confronts both races at the present time. "It is a challenge to Christians to show concretely that comity and cooperation are the methods by means of which the relations of men must be adjusted so that all in America may have 'life, liberty and the pursuit of happiness.'" This challenge accepted by both races, the outcome is assured.

Carter G. Woodson, editor of the Journal of Negro History, in an address at Hampton Institute told of "Some Things Negroes Need To Do."

"Liberty is to come to the Negro, not by bequest, but by conquest. When I speak of conquest, I mean that the Negro must contribute something to the good of his race, something to the good of his country, and something to the honor and glory of God. Economic independence is the first step in that direction. Then we must have educational independence. If the Negro is not going to become an educational factor among his own people, then education is not the leverage to lift him, in the sense it has lifted other people. The Negro needs to develop a press. There are only ten thousand Japanese in San Franscisco, they have two daily papers. We have over ten millions and have not developed a real daily newspaper. We complain of published crimes. We must learn to tell the story ourselves.

We should develop a literature. You will never be a white man but you will be a Negro and we must realize there are certain things in the Negro race worth developing. We must be Negroes, and be good ones. If you can contribute to the world what these men have (Douglass, Washington, Coleridge, Taylor or Dunbar) you will have no reason to regret that you cannot be a George Washington or a Thomas Jefferson, because you will still be identified with some of the greatest men who have ever appeared in the history of the world. The Negro must learn to preserve his own records. He must learn the value of tradition. Let us then study this history, and study it with the under-

standing that we are not, after all, an inferior people, but simply a people who have been set back, a people whose progress has been impeded."

Dr. Haynes enumerates

WHAT THE NEGRO "WANTS"

First, He wants an education, better schools, more efficient teachers and longer school terms.

Second, He wants equal opportunity to work at just wages and under better conditions; freedom from different forms debt peonage.

Third, He wants sufficient wages, reasonable hours and a standard of living which will leave body and mind in vigor.

Fourth, He wants the ballot on the same basis as the white man.

Fifth, He wants to be more sure in person and property and free from discriminations and restrictions.

Sixth, He wants removal of the habitual thought and action which regards and treats them as something less than men and women.

Seventh, He wishes to be at peace with all men. "He sooner submits to oppressive force than he inflicts it. And he asks, as a citizen, to be free to laugh and to sing, to play and to pray, to work and to talk, to love and to live with other Americans."

"How would you have us...
Our eyes fixed forward on a star,
Or gazing empty in despair?"

CAN YOU ANSWER?

1. Who is George Washington Carver?
2. What does Dr. Haynes consider the test of human capacity?
3. What illustration does he offer as proof of his theory?
4. If the Negro does not lack mental capacity, what is his lack?
5. How is his mental capacity proven in the text?
6. From what two sources do the mental expressions of the Negro arise?
7. How is the first "type" of mental results shown?
8. Tell of the dramatic tendency of the Negro race.
9. Name the leading dramatists of the race.
10. What does DuBois say of Negro song?
11. Name some songs that express different feelings of the race.
12. Tell of Coleridge-Taylor.
13. Tell of Harry Burleigh.
14. Tell of Rosamond Johnson.
15. Tell of R. Nathaniel Dett.
16. Tell of the introduction of the music of Will Marion Cook by Bishpham.
17. What are some of the leading characteristics of Negro poetry?
18. Name several Negro poets of note.
19. Name several Negroes distinguished in other literary lines.
20. What do you think of the selection from "Wings of Oppression?"
21. Tell of "The Story of the Seed of Flame."
22. Is the poem "And, what shall you say?" written from a prejudiced view?
23. How does DuBois, Booker Washington, Braithwaite and Chestnutt rank as writers?
24. How is Negro poetry changing? Is the change desirable?
25. Name leading Negro painters and sculptors.
27. Has the Negro a religious contribution to make to American civilization?
28. Tell of the Negro's spirit of loyalty, personal and patriotic.
29. Give other characteristics that

enter into race relationship beside loyalty.

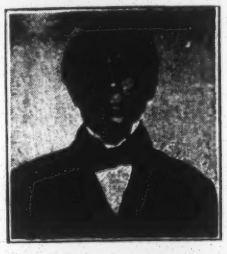
30. What evidences are there of a "rising tide of race consciousness?"

31. How are justice and equal opportunity to be obtained?

32. Give a resume of Woodson's "Some Things Negroes Need To Do."

33. Give a summary of Dr. Haynes' "What the Negro Wants."

34. How would you have us?
Our eyes fixed forward on a star
Or gazing empty in despair?



MY FATHER

TALES MY FATHER TOLD.

I. "Lizette—The Beautiful."
II. "Little Dell—The White Slave."
III. "Jane."

By Hallie Q. Brown, Wilberforce, Ohio.

HALLIE Q. BROWN
Wilberforce, Ohio.

Note—"Tales my father told" appears in December issue with narrative by the writer Miss Hallie Q. Brown. A true story of slavery—Editor.

"JANE"

THE roustabouts gave their final "Ye-ho-o" on the last bale and barrel and ran ashore. The gang plank was "hauled up" and the packet "Diana" slipped from her moorings with the grace of her namesake, out into midstream and steamed down the Ohio River. We were leaving Pittsburgh bound for Cincinnati. It was in the early part of June and the weather was ideal, which drew the passengers to the upper deck. The earth glowed with the colors of civilization; the banks of the river were embellished with the richest grasses and flowers; woodlands and fields blended harmoniously; the birds poured forth their sweetest songs, while flocks and herds were peacefully grazing on the distant hills. Constant music, on deck, filled the air, contributing to the pleasure and gaiety of the light-hearted people.

An unusually large company had booked with us on this trip and among them some very interesting characters, whom I enjoyed watching and studying. Other passengers came aboard when we reached Wheeling, Va. Among them was a group which at once attracted my attention. It consisted of a southern planter, his wife and baby boy. The latter was carried by a dark brown-skinned girl, very slender and very dejected

in appearance. She seemed to be about fifteen or sixteen years old. The babe was fretful and cried nearly all the time. The mistress was kind enough but insisted that the girl amuse her little charge to keep him from crying. The poor girl seemed to do her best, crooning, singing and patting him as she kept up a constant walk in the ladies' cabin, until she looked fit to drop from sheer exhaustion.

The stewardess, a kind motherly woman learned that the girl's name was Jane; that she was a slave from Georgia and an orphan, and that she longed for freedom. The trusty ones on the boat soon came together and decided that if the girl desired freedom they were there to help her obtain it. One day the fine clear weather drew passengers on deck where music and dancing held sway, only Jane, with the crying baby was left in the ladies' cabin.

Under pretext of tacking a strip of carpet I drew near the girl and in a low voice asked, "Are you a slave?" "Yes," she murmured. "Do you wish to be free?" "O, yes I do," was the earnest response. "When you get a chance go to the Stewardess and she will tell you what to do." I then hurried away that I might not be seen talking to the girl. We were due at Portsmouth, Ohio next evening and decided upon that point as our place of action. The morning broke clear and bright but all day long we were in a state of nervous tension, hoping, praying that our plans would not fail. We reached Portsmouth while dinner was being served and most of the guests were at the meal. Passing through the ladies' cabin I met the Stewardess, with the baby in her arms, who said in a hurried wisper "Jane is in my room dressed as an old woman, all in black, veil over her face." "Get her ashore as quick as possible."

I soon found the girl, but did not recognize her, so complete was her disguise. I passed the "old woman" from the Diana to another boat in port, almost dragged her up the steep bank, placed her in the hands of friends always on the lookout for the unfortunate. Several months later I learned that within a few hours from the time she left the boat, she was on her way to Canada, via the "Underground Railway."

Hastening back to the Diana I helped to load the freight with feverish anxiety and felt greatly relieved when the bell rang and we were once more on the broad breast of the river. The guests lingered at dinner; and we had gone several miles before the mistress came to see about the infant. The Stewardess was drowsily swaying to and fro with the sleeping babe on her bosom. Nearby stood the piano upon which lay Jane's bonnet and shawl. "Where's Jane?" asked the mistress. "She was here a short time ago and asked me to hold the baby," was the reply. "The little dear and I both fell fast asleep," she chuckled, "He's sound asleep" "Now; aint he good." said the woman failing to mention, however, the drops of paregoric baby had taken with his bottle. "Yes, he is good," said the proud mother "And that's just what I tell Jane." "If she would hold him right and have patience he would be the best baby in the world." And so they sat chatting about the baby's good points, till the stars came out and the boat was ablaze with light and good cheer, and mile after mile was gained between Jane and her owners. "Jane should be here by this time." remarked the mistress. "If you will take the baby, I will send her to you."

McCULLOCH HALL

(Dormitory for boys).

Knoxville College, Knoxville, Tennessee.

Founded 1865 by the United Presbyterian Church of North America, for the education of the Negro following Emancipation of Slavery.

ELNATHON HALL
(Dormitory for girls.)
Knoxville College, Knoxville, Tennessee.
The far reaching influence of Knoxville College is only limited by opportunity to provide for the greater number seeking its benefits.

"There's her bonnet and shawl on the piano," said the Stewardess. Half an hour later she returned, looking greatly worried to tell the mistress that she had looked every where but could not find Jane. "Call my husband," the lady demanded. Soon all was confusion and dismay! Where was Jane! Nearly every one had seen her "just a moment ago." The Captain ordered the boat searched from stem to stern; from the hold to the hurricane deck, but without the slightest trace of the missing girl.

One passenger declared that just before the lights were on he saw a dark object plunge into the river. "Well," said the people, "that must have been Jane." And so it became current that the girl had leaped overboard and to her death.

"She was always moody and discontented," wept the mistress "and now she has spoiled all my pleasure."

"I shall have to take care of the baby myself, when I had planned such a fine holiday." The lady wept afresh and was inconsolable. The master pulled hard on his mustache and scowled at every one because he had lost so valuable a piece of property.

Twenty years later I removed my family from Pittsburgh, Pa., to Chatham Ontario. I purchased a farm four miles from the city and began the erection of a dwelling, barn etc., with the view of permanent location.

One very warm afternoon in August, after superintending the work on the farm, I started home taking a short cut through a skirt of woods to the main, or Gravel Road. On the way I passed a neat log cabin, with flowers about the door and vines climbing over the roof.

I knocked at the door and asked the tidy woman who opened it, for a drink from the well nearby. She drew the water by means of the old wellsweep and handed me a gourd full. As I drank she fixed her eyes intently on my face. Thanking her for the cooling draught I turned to leave, but she cried out, "Look here, man, ain't I seen you somewhere?" "Perhaps so madam," I replied. "Didn't you help a po' slave girl of'en a boat once?" she asked. It was indeed none other than the nursemaid Jane now in the land of freedom; married and sitting under her own vine and fig tree with none to molest or make her afraid.

A few years later when fire destroyed my home and a beloved daughter met death in the flames, no friend was so true and faithful to a bereaved family as the former slave girl Jane rescued from the packet "Diana" on the Ohio River.

Knoxville College, Knoxville, Tennessee
The far reaching influence of Knoxville College is only limited by opportunity to provide for the greater number seeking its benefits.

INDIA'S

THINK ABOUT THIS, AND

ONE SPIRITUAL LEADER AND HIS DISCIPLE

IF YOU WERE THE BOY

"INASMUCH AS

OF THE LEAST OF THESE

Today India has one hundred sixty such "Holy Men" as the above for every one such Christian worker or teacher as you see pictured on the opposite page. Not "16 to 1," but

160 To 1

Courtesy Foreign Board

FUTURE

THANK GOD FOR THIS

ANOTHER SPIRITUAL LEADER AND HIS DISCIPLE

—YOU WOULD BE GRATEFUL
—YE DID IT TO ONE
—YE DID IT TO ME."

Rev. J. C. Heinrich, pictured above with one of his pupils in Rawal Pindi High School, represents for all India a force of Christian workers and teachers whose number is to the number of India's "Holy Men" as

9,300 To 1,500,00

Courtesy Foreign Board

BUILDING WITH INDIA.

By D. Johnson Fleming.

(Foreign Mission Study Text Book.)

CHAPTER THREE. STRIVING AND ASPIRATION.

By Mrs. J. P. White, Cedarville, Ohio.

INDIA aspires to better things than she now enjoys. Through long centuries she was inert, unprogressive, ignorant of a better way of living. From outside a new power was introduced. India came in touch with Western life and civilization. She heard of a new code of living. The missionary message, unwelcome as it was started a new train of thought. India saw herself in a new light. Some of the old customs handed down from generation to generation had a different aspect when compared with the customs of other lands.

New ideas began to stir in many minds and new movements looking toward a better India began to take form.

In later chapters we shall study of the definite expression through Christian movements and the life of the Church. In this chapter we look at some movements that are not definitely Christian but that have been brought about by the unconscious penetration of Christian ideas; and of some work done by Christians along social lines.

REFORM SOCIETIES

Carey's work began in India about 1800. In a few years his new teaching began to have its effect in direct and indirect ways. Through the influence of the West and of Christianity there developed the first great reformer of India, Ram Moham Roy. In early life he turned away from idol worship even though it meant banishment from his father's house. He saw that Hinduism was full of corruption and evil practices and he felt that help could come only through the adoption of Western education. He worked out his theories for remaking India before he had come in close contact with the early missionaries.

When Alexander Duff began his educational work in Calcutta this man Ram Moham Roy lent valuable assistance. Through Carey he was led to study Christianity. Though he never became a Christian he acknowledged the superiority of Christianity over every other religion. He said, "I have found the doctrines of Christ more conducive to moral principles and better adapted to the use of rational beings than any other which have come to my knowledge."

We give the credit of suppressing the *sutti* in India to William Carey, who, after witnessing the barbarous and inhuman burning of a widow threw all his strength against the thing, bringing the matter before Government. Lord William Bentick took up the fight, but these foreigners would probably not have suceeded as they did had it not been that they had a strong ally in Ram Moham Roy who worked until the custom was legally abolished.

This reformer organized a society known as the Brahmo Samaj which while never strong in numbers has nevertheless exerted a wide influence. It stands against idolatry, against caste, against child marriage. It is not a Christian society but its ideals have been borrowed from Christianity. Our author says that it has done not a little in bringing people to a belief in one God and to a study of Christianity.

The Prayer Society, a reform organization dates back to 1867. In many points it is similar to the Brahmo Samaj,

opposing idol worship caste, child marriage, and advocating the re-marriage of widows and the education of girls.

The strongest of these societies is the Arya Samaj. When a lad Dayanand the founder of the society became disgusted with idolatry. At one time he went with his father to a temple service. The God was supposed to give a special blessing to the worshippers who abstained from sleep and from food during the night. To the surprise of the boy, the temple servants and many of the devotees lay and slept. As he watched the old idol, in wonder and expectancy, he saw nothing that indicated life, nothing but a mouse running over the dark dirty old image nibbling the offerings. Even though a young lad, he reasoned that a god unable to resist the pollution of a mouse was lacking in power and therefore unworthy of worship. The wonder is that all people of normal intelligence do not so reason.

When Dayanand was twenty-one he left home, became a Hindu monk, renouncing home, property and caste. He gave himself to the study of the Hindu faith. He saw there was something wrong somewhere. The question kept arising why this superstition? Why this ignorance? Why these horrible customs among the people? He believed that there must be a change in the practices of the Hindu. He put a new interpretation on the teachings of Hindu holy books. He claimed that the people were not following the real faith of the fathers. "He tried to prove from the Vedas that polytheism was a monstrous fraud devised by blind priests that caste was designed to be only a scientific division of labor on the basis of inherited skill; that Hindu women were free and the equals of men, entitled to respect and honor and the fullest use of their opportunities; that only those could be called priests who were pure, learned and industrious, and that social elevation to the highest caste was open to the meanest pariahs."

The society which Dayanand founded has today 25,000 members. It is bitterly opposed to Christianity though advocating many good things which a few years ago were urged by missionaries only. The Samaj has set twenty-five as the minimum age for the marriage for a man and sixteen as the minimum age for a girl, though rarely is this ideal attained. There are homes for widows and orphans supported by the organization. Relief work is carried on, education is promoted and may other good things done in the hope of lifting Hinduism from its depths, and making it a pure faith. Only those who know the truth as it is in Christ can understand how futile are their efforts without the new life in Christ.

The National Social Conference, which has been meeting annually for thirty-five years, is another of the reform organizations reaching out to touch all India. The whole thought of the gathering is to work for the uplift of their people. They believe that the ban placed upon the low caste and the out caste should be removed; that women should have better advantages in education; that girls should not be married until sixteen years old; that widows should be allowed to remarry; that money used for supporting idle beggars should be used to care for orphans, the infirm and the homeless.

Many of the people making up this organization have been educated in mission schools and while not professing Christianity they are eager to apply the

principles of Christ to the social uplift of their nation.

An organization called Servants of India Society composed of a very few highly educated men is unique in its methods. Those who go into this society pledge themselves to devote all their time to working for their country. A five year's course of study is taken after the university course is finished. No money is to be accepted except bare living expenses, which must not exceed 1200 rupess (about $400) a year. In 1918 there were just thirteen members and five men under instruction. Even though few in numbers these men are having a wide influence. The work done is chiefly "enlightening public opinion" through the platform and the press.

The Indian Social Reformer, an eighteen page weekly has been an ally of all reform societies for thirty years. It speaks out courageously for all movements for the social uplift of India. This paper has taken a strong stand for total abstinence, the abolition of the dancing girls, for a pure life for men and for removal of caste restrictions.

There are many, many more organizations, working along the same lines as these mentioned. In them we see evidences of an awakening. These attempted reforms are a confession on the part of India's leaders that Hinduism has failed in its ethical standards, that the old superstitions are foolish, that the old customs are bad for the people and that a new power is needed.

AN INDIAN CHRISTIAN GIVING HIS EXPERIENCE TO LAY LEADERS.
—Missionary Review of the World.

In these various organizations, we note three aspects: the embodiment of many Christian ideas and ideals; the effort to revive Hinduism so that it will conform

with modern thought; a combination of Christian thought with Hindu tradition. As Sherwood Eddy has said "The modern electic systems have copied from Christianity its outward methods without imbibing its inward principle of life and power or its divine center Christ." These reform movements howver laudable cannot meet India's need. They only reveal the heart hunger of an unsatisfied people and emphasize India's need of Christ. Will the Church be able to hasten to them with the only message that can satisfy longing hearts?

THE NEW WOMAN OF INDIA.

The New Woman has arrived in India. Within the past few years there have been surprising movements among India's women. Only a very, very few of the 155,000,000 have been touched and awakened but among these few there are some very strong characters. The women are organizing for service.

In 1917 a group of women representing their sisters made a plea to the Secretary of State and to the Viceroy "to take constructive steps to provide training for destitute and enforced widows; to make special provision by legislation for insuring to Hindu wives and daughters their rightful property inheritance from husband or father; to safeguard the interests of India wives by making it criminal and unlawful for an Indian married man to marry an English woman; to allow Indian women to enter any profession they may choose; and to allow Indian women to have the right to vote in municipal and other elections."

In connection with the National Social Congress a Women's Conference is held, when hundreds of women meet together to discuss problems relating to the life of women. A few of these leaders have organized the Indian Women's Suffrage Association and have extended their work until forty-three organizations have been effected in all India. Even though only one woman out of a hundred can read and write yet the few educated ones have worked so persistently and effectively that two provinces Bombay and Madras, have decided to extend the franchise to women.

A very interesting society in the Poona Seva Sadan. The founder Mrs. Ranade was prepared for her great task of leadership by a kind and loving husband. The young man was one of a group of reformers who had pledged themselves not to marry child wives. Inspite of his convictions his family arranged a marriage for him with a little girl ten years of age. Though mortified over his situation he made the best of it. He began to teach the little girl who made rapid progress. Punditi Ramabai touched the life of the young Ramabai Ranade and helped her greatly. Under the guidance and instruction of her tutors Mrs. Ranade developed into a strong womanhood.

In 1909, Mrs. Ranade organized the society which today it attempting to train women for medical and philanthropic service; to educate and uplift the women of India, by means of libraries lectures, tours, and excursions to help women to do their part in the home, in society and in the nation.

The women's movement touches women of all creeds. Mohammedans, Hindus, Parsees and Christians are all interested in the new organizations. Sometimes women of all faiths are represented in a single society, thus carrying out Mrs. Ranade's motto: "One in core if not in creed."

Many of the women who have become

leaders are not Christians, but those who are giving the greatest help to India are women who are doing their service in the name of Christ. We are familiar with the names of those great women Pundita Ramabia, Lilivati Singh, Chundra Lela and the Sorabji sisters. There are others who are quite as efficient and devoted whose names are not yet as well known. These whom we mention are all Christian women working along different lines.

Mrs. Azariah, the wife of Bishop Azariah, is first of all a Christian mother. Herself a college woman she is helping her six children to acquire a good education. In addition to her home duties she acts as President of the Madras, Mother's Union, edits a Women's Missionary Magazine, teaches a class of women made up of the wives of theological students and superintends Bible women in nearby hamlets.

Mrs. Paul Appasamy is one of India's fine leaders. Her opportunities have been above those of most women. A college education, two years in Pundita Ramabai's school in Poona, later a year of travel with her husband in England and the United States, all combined to give her a broad vision.

Mrs. Appasamy is affiliated with numerous organizations. Here is a partial list of her affiliations:

Member of Council and Executive for the Women's Christian College. Vice President of the Madras Y. W. C. A. Member of the Hostel Committee of the Y. W. C. A. Member of the Vernacular Council of the Y. W. C. A. Women's Secretary for all India of the National Missionary Society. Supervisor of a Social Service Committee for Madras. President of the Christian Service Union.

Her outstanding work is in connection with the National Missionary Society. This is an Indian organization which uses only Indian workers and Indian money for a great evangelizing program. Money is collected from all parts of India and is applied in different fields.

At first only men were employed but later there came the thought of enlisting the women of India by means of special women workers. Mrs. Appasamy was chosen to take up this work. She has organized women in many cities who are contributing to the society. She not only organizes people for work but she herself labors among the depressed communities of Madras, teaching women to read, looking after the sick and inducing them to go to hospitals, ministering to the sorrowing and preparing learners for baptism.

Dora Maya Das is another Indian woman who has had a remarkable career. She was a bright child of North India who had for her teacher an American woman "who opened for her the door that has led so many Oriental students into a large country." The girl desired a college education and applied to Forman Christian College for Men, at Lahore. She was told she might enter if she could get two other girls to join her. The girls were found and together the three took up their work. Later this young girl came to America spending one year at Northfield, four at Mt. Holyoke and one in the Y. W. C. A. Training School in New York City.

After returning to India, Miss Maya Das was for a time acting principal of Kinnaird College. Later she became Associate National Secretary of the Y. W. C. A. This young woman exhibits a force and initiative not usually found among Indian women. She remains Indian though she has had so many years in the West. The work she is doing is

along social service lines. She is attempting to carry out a course of parties and lectures for shut-in women, in order to interest them in matters outside their four walls. She is trying to help women in rural communities learn how to spin and weave. In the summer she carries on a month's summer school for her rural workers. From distant places these women come to listen to lectures to discuss methods of work and to enjoy Christian fellowship and instruction.

Another woman of large talents is specializing on Child Welfare. Dr. Vera Singhe (now Mrs. Chinnappa) is Superintendent of the "Madras Cooperation Child Welfare Scheme," which last year in three centers took care of 50,000 mothers. Statistics show very high mortality among infants in India, due to overcrowding, inexperienced mothers, ignorant midwives, poverty and disease. Through the care of Dr. Singhe her two assistants and corps of nurses, the death rate among the babies they touch has been considerably reduced.

Mothers clubs are carried on. Mothers come with babies to be weighed, they come for medicine and for milk. On Thursday afternoons these women meet to learn to sew. The little daughters are there too, making better progress generally than the mothers.

By these various means Dr. Singhe and her helpers are training women to become better home makers and better mothers of children.

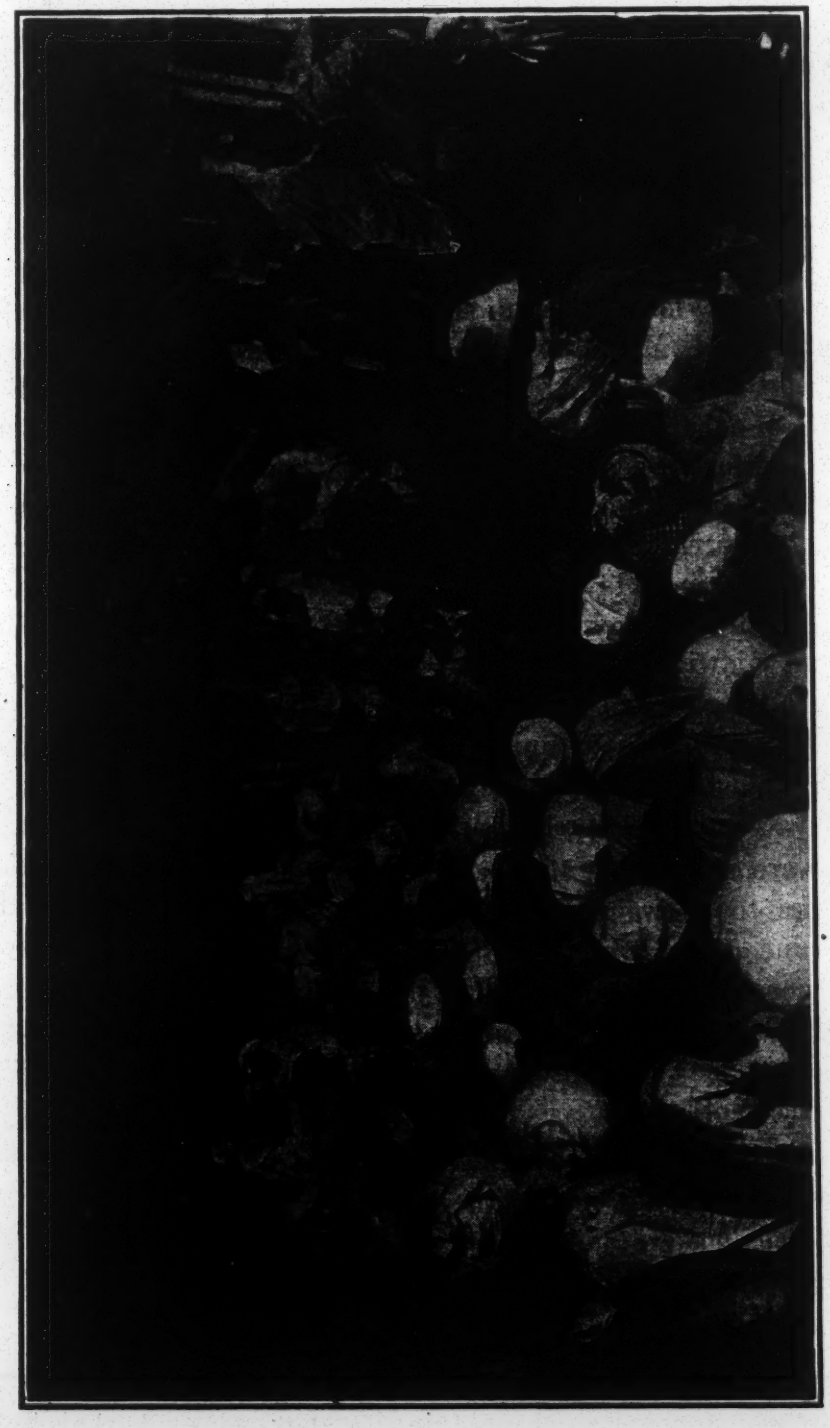
GANDHI.

India is in a political ferment today. Ever since the time of the British occupation, there have been some restless rebellous souls who have detested foreign dominion. For years the great masses knew little and cared less about the government. But now there is a change. Even lowly ignorant peasants are taking up the cry of India for the Indians. All creeds are uniting on this one point and all tongues are joining in a cry for freedom.

The relationship between India and Great Britian is strained. While everyone acknowledges the improvements in roads and canals, in the moral and intellectual development, the high ideals of government, yet the rising Young India rebels against the idea of white rulers. There have been different parties among the people. The "Extremists" and the "Moderates" who had different thoughts about the best way to attain self-government. Then there were the reformers working along another line, for their country. Now all political and reform movements are more or less united in trying to attain their one object. Dr. Fleming says: "Most educated Indians today have their keenly felt grievances against the British government. They lament the great proportion of their budget that goes to an army and navy for which they do not acknowledge a need and that is used for ends in which they have no voice. The resulting small percentage of total revenue available for education pains them. They charge Englishmen with designedly keeping India a producer of raw materials and a consumer of manufactures. They claim that Indians have conspicuously shown their ability at the bar, on the bench, in literature and of late in science, and that therefore they should receive a greater place in governing. They contend that the British wrapped up in the superiority of race and traditions are too aloof and conservative; that only Indians, not aliens can interpret the needs of their people.

They admit a certain inexperience, but strenuously object to being kept out of the water until they have learned how to swim." "British rulers, they hold, efficiently done excluded the desire to see Indians try to do them."

On the other hand Britian feels that she has been true to her highest self in



PREACHING IN THE BAZAAR OF CHRISTMAS DAY. OFFERING SALVATION TO THE MULTITUDES.
—Courtesy Foreign Board

have failed to see that their mission was to educate the people entrusted to their charge, up to their own level of political development. Their desire to see things giving such education as she has done. We remember that until very recently England did not approve of compulsory education for the masses even at home.

She had no vision for such education in India. She did however establish a system for India in 1833 and in the hands of the leading young men of India she placed her literature and history which gave England's struggle for the best ideals of government. They placed in the hands of Indian youth the history of other lands, our own, for example, and from this they learned of a struggle of a people for independence. No wonder that Indian young men felt a thrill as they thought of a possibility of a self governed India. The thing they have not yet appreciated is the great divisions of the people, racially, and religiously and the utter inability of the masses to participate in a free government. Education of the masses is an essential basis of a self governing people.

England acknowledges the wrongs inflicted on India in the days of East India Company but they also are proud that they were the ones who exposed the wrongs and punished the offenders. England can point to great achievements with pride and while some mistakes have been made on the whole she has been the means of holding India as one great united country.

When the World War came on India stood by England loyally. A million and a quarter of Indians went to the front while native princes poured out their treasures for munitions and supplies. Then the Indians began to discuss anew their relationship with Great Britian. They said "Why can we not be given Home Rule like Canada." To be sure they left out of the calculation the difference in education but the idea of self government swept over the whole land.

Great Britian, grateful for India's loyalty and help promised a reward when the war should be over. Accordingly in 1917 a new policy was made public. It was a proposal to accede to India's demands, only it was to be gradual and not immediate. This statement of purpose was sent forth: "The increasing association of Indians in every branch of administration and the gradual development of self governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

The Act which was passed in 1919 gave to Indians effective control of "education, public works, forests agriculture, sanitation, excise, and the control and encouragement of industries." The British held under their own control, the army, and navy, police, telegraph railway and other revenue departments. It seemed that this plan ought to be satisfactory and possibly it might have been had it not been for some unfortunate events which followed.

At the close of the War there was published a "blue book" giving plots and conspiracies, which had been discovered, against the government. An Act was passed for punishing the conspirators. This was against Indian public opinion and the people felt it a great blow to their pride. The Mohammedans then developed a grievance. They said that Great Britian had given them to understand that at the close of the War the Sultan of Turkey should be given (what they considered) his rightful authority as the head of Islam. When the peace terms were made public, the Mohammedans charged Great Britian with breaking her pledge. The Hindus felt called upon to sympathize with their injured fellow countrymen

and joined in publicly denouncing Great Britian.

Another root of bitterness sprang up. Indians who had emigrated to East Africa were discriminated against, much to the displeasure of the people in the home land.

In some of the disturbances that arose, particularly in the Punjab, the authorities used very severe measures to terrorize the natives. As result all India was in an uproar.

At this critical moment Gandhi a new leader arose who soon had all India at his feet. He came in such a quiet manner and had such a strange message that the ignorant considered him supernatural, a re-incarnation of a god. He enlisted the sympathy of many people outside of India by his advocacy of total abstinence and by his smooth talk about loving the enemy.

The thought of his plan was non-cooperation. He believed that his method would be an effectual way of driving the British from India. Those who became his followers affirmed their belief in his program of "non-violent non-cooperation." They took the pledge of the volunteers: "of entire abstinence from violence; acceptance of belief in the unity of India; complete removal of the ban of untouchability from the outcaste communities; fidelity to the vow of swadeshi, that is the use of handspun and hand woven khaddar, to the exclusion of every other cloth" and readiness to suffer, without resentment, imprisonment, assault, or death for the sake of religion and country."

The non-cooperation program consists of: (a) Rejection of all government titles, honors and hororary offices, (b) abstention from drink, (c) withdrawal of all boys and girls from government schools and others under foreign control, (d) establishment of such schools and colleges as well give a secondary place to the study of English and other European literature, reserving the first of the spoken languages of India and for manual training, (e) boycott of English forms of justice, their courts and lawyers, (f) boycott of foreign cloth and the rehabilitation of Swadeshi (i. e. Indian-made cloth), (g) withdrawal of Indians from the service of the British Government and from service in the British army and the British police, (h) non-payment of taxes.

Not all of Gandhi's disciples were able to follow the peaceable means which he had set forth. When the Prince of Wales visited Bombay, Gandhi made his protest by making a bonfire of Western goods. While he was engaging in this non-violent protest, many of his followers in other parts of the city and country were engaged in riots killing and injuring a number of people. Gandhi was distressed and tried various means to quell the rioters. Finally he sent word to them that he would neither eat nor drink until order was restored. Gandhi did penance and fasted and prayed in order to atone for his people Yet in a short time he presided over the "Congress which advocated civil disobedience."

Soon there were more riots for which Gandhi did more penance but he did not repudiate his plan to overthrow the Government. In March 1922 he was arrested, tried and plead guilty. He was sentenced to six years imprisonment.

As a political leader Gandhi made what he himself called "Himalayan blinders." As a social leader he has held up before the people of India some noble ideals, total abstinence, pure life,

and better treatment of outcastes.

Sending him to prison has not wholly settled the matter. His followers have taken up his battle cry "Ki Ji" ("Victory") thus courting imprisonment for themselves. There are thousands of political prisoners today.

It is too soon to make any valuation of the life of Gandhi and to know how far reaching will be his influence. There are some who feel that he is but a tool in the hands of other men who are keeping out of sight and who have deeper motives than mere love of country. A recent writer expresses the opinion that the "root of all the unrest is fundamentally the subtle oppisition of the Brahman priesthood to the gospel of Jesus Christ. Lord Meston one of India's late governors made a statement which seems to touch the crux of the whole matter: ' The so-called leaders of India are of little personal account, being merely pawns in the game of those who wish to throw off all association with the British Raj, and with Christianity, on which the greatness and prosperity of the British Empire rest.' "

The so-called Conscience Clause, which has been proposed to keep Christian schools from receiving any government aid if they make Bible study compulsory, had its origin among these same Brahman opposers.

Though Hindus and Mohammedans are calling each other "brother" we know that harmony cannot long prevail between them. Recent events as well as the history of Mohammedanism prove that the reliance of the Moslem has always been the sword. It is not believable that these two peoples who have been enemies for centuries will become friends over night.

Before the British came to India, the country was divided and only through the British Raj has India come to her present greatness. If the Nationalists should succeed and Great Britian should be ejected from India there would soon be divisions, one faction warring against another.

There are many of the Indians who realize this. Hindus are afraid of Afghans; Sikhs are afraid of Moslems. Fortunately for the country today there are many splendid Indian men who realize the gravity of the situation. As one of the leading Hindu judges of Bombay said after speaking of the injustice shown to the depressed classes: "We Hindus talk of liberty and self government for which we are not at all ready."

Many non-Brahman Hindus, who have been educated in Christian schools and many Christian leaders, while loving their own country are sure that the time is not ripe for Indian self government. As long as only 59 persons in a thousand can read and write India cannot expect to have a government "of the people and by the people." On the other hand many of England's statesmen believe that the time will come when India shall have reached such a state of development that she shall be able to care for herself and then England will gladly present to the nations of the world this child of her training.

Our missionary leaders need special wisdom in this critical time. Problems that have been generated by the Nationalistic spirit have arisen in the Church. The Church wants more power of self determination, which the missionaries are eager to grant as soon as the people are equal to the task of carrying an a self supporting self propagating Church. Notwithstanding all the problems and perplexities arising, the lovers

of India are glad that she is awake and striving for better things. A new responsibility rests upon the Christian missionaries and Christian leaders to give to India the best that we have in order that she may be able to choose the things that are highest and best for the nation.

Questions for discussion from "Suggestions to Leaders of Study Classes."

1. What aspirations of the Nationalists should we as Christians seek to encourage?
2. Is India ready for self government? Give reasons for or against.
3. What effect would complete freedom for India at this time have upon the Christian Church in India?
4. Does the new spirit in India call for any readjustments in the methods of missionaries and their relations to the Indian Christians?
5. What special call does the Nationalistic Movement present to the Indian Christian Church?
6. What contributions can Indian Christians make to their land in the present crisis?

STUDY FOR THE MONTH.

MARCH

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 3—Striving and Aspiration.

Bible Lesson—Isaiah 35.

Roll Call—Name of an Indian Leader.

1. Reform Societies.
2. The New Woman of India.
3. The Gandhi Movement.

Home Missions:

By Geo. E. Haynes.

Chapter 3—The Trend of the Negro World.

"How would you have us.
Our eyes fixed forward on a star
Or gazing empty in despair?"

1. Capacity. (Appendix).
2. Contribution to literature, art, music, religion etc.
3. Race Consciousness.
   Emerging from what? Manifestions?
4. What the Negro Wants.

HELPFUL LITERATURE IN STUDY OF "THE TREND OF THE RACES."

In the study of "The Trend of the races," in addition to what is to be obtained from the Women's Board (904 Publication Building Pittsburgh, Pa.), we wish to call attention to the list to be obtained from the address given below. Also we recommend **The Southern Workman** the monthly publication of Hampton Institute, Hampton, Va. The Subscription price is One Dollar per year. We know of no one article that will aid the Study of the Negro problems as **The Southern Workman.**

—Editor Women's Missionary Magazine.

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FOREIGN CORRESPONDENCE.

SUDAN

Miss Katherine McKenzie, Sudan Editor.

"EATS" IN THE SUDAN.

We are so often asked, "What do you eat in the Sudan?" And during most of the year if you could look out from our upper veranda across the writhing, seething 'Sea of the Devil' as the natives call the mirage which hangs over the wide level expanse of grayish, yellowish, sand, you would wonder, indeed, where anything to eat could come from in the Sudan. But turn a little to the left and away in the distance there is a little glimpse of the Nile with its life-giving water flowing peacefully on to the sea just as serenely as if it had not come through a hundred or more miles of desert and would not yet pass through hundreds more before it reached the sea. Just now after record summer rains have passed, the Devil's Sea has blossomed not so much like a rose as an Iowa or Nebraska cornfield, with the durra which was planted after the first rains. This durra is a kind of corn which is ground, mixed with wheat and made into bread. This is cheaper than the whole wheat sunshine bread that we use in the school. The sunshine bread is so called because it is raised in the sunshine. The dough is made softer than bread dough at home, more like a very soft biscuit dough and each loaf is placed on a little bread board about 10 inches square and set out in the yard in the sunshine to rise. Then it is baked in a big brick oven. The Sudanese eat another kind of durra bread called kissara which is made like a very thin pancake batter and baked on a sort of griddle.

If one would mention all the different kinds of vegetables that may be seen here at some time during the year it would seem that there was quite a variety from which to choose. A few old stand-bys, egg plant, vegetable marrow okra, onions, beans, potatoes, radishes, tomatoes, watermelons and muskmelons can be had a good part of the year. Those less often seen are carrots, beets, cauliflower, and cabbage. For salad, there is riggla, methinks, the identical, ignoble pigweed, (garden pest of childhood days which we were inclined to wink at as a cool inviting place for bare feet which it gave back. And agur, the refined city cousin of the cucumber, grown long, with all his tenderness and flavor but without his vulgar and distressing tendencies. Babies thrive on it here while new missionaries discourse at length in broken Arabic to the amused mothers on the evil results which will follow such feeding of babies. Lettuce is immense, crisp and tender. Gerger adds the taste of pepper to the salad. Then, there are all the spices and peppers only known to me as Arabic names in the daily account but which make the food taste spicy and peppery and nice. When asked what these are for, the cook explains that this takes the smell from the meat (Oh, Horrors! what smell!) and she puts that in because the girls like the taste of it and so on for various, queer but very sufficient reasons.

It is the fruits that are scarce. If one says fruit to a native it can only mean one thing, dates. During July and August these are fresh and for the rest of the year they are eaten dry and indeed they make very good eating and can be used in many ways. Bananas are advertised as on sale every day of the year but really are not so numerous as that would lead one to suppose. Apples, there are at times, shipped in from dear knows where, but they are a snare and a delusion even the best looking ones. And one exclaims after each fresh disappointment "I'd eat a Ben Davis any day in preference." But it is surprising what wonderfully good pies can be made from them, provided you know how to make good pies. There are no lemons but limes are had the year round. In the spring immense big grape fruit are shipped from Dongola, another part of the Sudan. These are very cheap, sometimes less than five cents each. For short periods during the year oranges, pomegranates, guavas an even grapes can be gotten from the boy on the street if one has the price. Then when it rains and the milk woman does not come and the egg boy does not bring enough eggs and there are no vegetables

in the market and everything else fails or you want a variety there are the old friends Montgomery Ward, Libby, and Heinz and some similar new English friends who save the day for the housewife.

Not long since one day the question was asked of us "Does everyone in America sit down to a table to eat, and have three meals a day like you do." When it was explained that everyone who could afford it did, of course, with varying degrees of formality, great surprise was expressed. Meals in the homes here of some who can afford it are not regular and it seems hard for the children when they come to boarding school to eat regularly as they do not get hungry regularly. They want to eat just any time of the day when they get hungry.

There has been talk at home at times of the advisibility of opening community kitchens. In the village near by there is a community which has a common kitchen where the food is prepared for several families, altogether. So we are really not so far behind the times even in this far away Sudan.

What we have said about Eats in the Sudan applies entirely to the Northern Sudan. The Sudan is so big and so varied that the other parts will perhaps write about their "Eats" and seem to differ with us but it is all Sudan. And really we have some good things to eat here even though they may not be exactly like home.

MARY E. COIE.

"SICK, AND YE VISITED ME"

Nasser, Egyptian Sudan,

Dear Friends:

I wonder how many times you thank the Lord, that you were permitted to be born in America and were granted Christian privileges. I know it is such an easy thing to accept blessing as our right, forgetting that everything comes from Him, and that our Christian homes and Christian education are His gifts.

I want you to see several of our patients and go with me as I visit them in their villages. I wish it were possible for you to see through my eyes and get a good look at them just as they are. You will not see anything of beauty or comfort, and no clothing to speak of, but you will come away from these villages with a greater love for our Lord and more praise and thankfulness in your heart for the wonderful blessings the Lord has bestowed upon you, and a greater desire to help give the Message of God's love to those who know Him not.

The first one is Pok, one of our Nuers. Pok had pneumonia; when he was getting better of this trouble, he had an attack of malaria (all this is a nurse's diagnosis for the doctor has had to be away for a time). He received treatment for this and was much better; of course he was weak and felt far from well. At this time, he was persuaded by the mother and family of one of his wives to go to a medicine woman. The people have their medicine men and medicine women, who are looked up to and feared. These medicine people perform all sorts of incantations to drive out the evil spirit which is causing the sickness. Sometimes deep gashes are made in the flesh of the patient, sometimes a sheep is killed and offered to the god that they think is angry and is responsible for the illness. As many different things might be done as could be thought of by one of these wicked people. Pok was away for a week or more when he again appeared at the clinic. This time on top of his troubles he had dysentery. He was very sick, the medicine woman had not helped him and he wanted to come back to us. We do not have a ward where these sick people can be cared for. He stays in a village near the Mission with a friend. Mr. Smith goes with me to see him. When we reach the village, Pok crawls out of his tukl and sits on the ground. We sit near Pok and have a short Service; singing and praying to Him who alone can give health and strength. After everything is done that I know to do, we come away praying that it may be the Lord's will that Pok be restored to health and that through this illness he may receive a deep knowledge of God and love Him with his whole heart.

Our next patient is Rungdede, an

Anuak. Rungdede has been a friend of the Missions for some years but has not been willing to accept Christ as his friend. He is a fine looking fellow, six feet eight inches in height. Four months ago he received a spear injury to his knee and was afraid to come to the clinic for treatment, in fact he has been afraid to go out of his tukl, for these people are very superstitious and fear the "evil eye." He finally was willing to come for what help we could give him. His village is along the river, quite near the Mission. He is brought in a boat and his wife and family help him into the clinic. He needed injections of neo-salvarsan and the days these are given he is brought to the clinic, other days Mr. Smith goes with me to his village. When we reach his village, his mother sweeps under the one tree, and Rungdede's wife helps him to crawl out of his tukl into the shade of this tree. His father, mother, wife, cousins and the children of the village gather around. We have a short service, Rungdede joining in the singing. After the Service, I dress his knee. It is a very bad looking knee; being the knee of a six foot eight inch man and swollen twice its normal size, there is a good deal of knee. He seems now to be glad to have something done for him. We are praying that not only his body may be healed but that he may want to know the Christ.

Will you, too, pray for Pok and Rungdede?

Very sincerely,
C. Blanche Soule.

"A DEPUTATION OF HIPPOTAMI!"

It was on February 2, 1922 that three young hippotami were sent as a deputation from the White Nile up the Sobat to investigate the condition of the grass. The dry season was at its height and feed was probably short in the White Nile. After taking samples at frequent intervals, and having travelled some six miles, they decided to return to their former habitat to present their report to their anxious relatives. They were proceeding leisurely along when they made the mistake of being seen by natives on the shore, who promptly carried the news to Doleib Hill. One little hippo, more rash than the others, stayed behind his little playmates and after they were beyond the danger zone he had the nerve to put up his head. This was not merely a mistake on his part but as it afterwards proved it was a fatal mistake for it was not long until the senior Doleib Hill missionary was down there ready for him. When next his head appeared it received quite a shock and a few minutes later he was on his way upstream with a terrific headache from the impact of one bullet travelling at the rate of about three thousand feet per second, and with a severe nosebleed as a result of another bullet fracturing that organ.

Now, he was what you might call a marked individual for the banks were lined with people watching for him and even a little hippo must stick his nose out for air occasionally. He hit upon the wise scheme of pursuing a zigzag course upstream, coming up for air near one bank one time and the next time appearing near the middle or near the opposite shore. By this method he almost saved his life for, while the senior mish was joined by his junior, neither were able to sink a shot into his vitals or victuals for a long time. He appeared about every three minutes for a spout but one never knew where he might rise. The whale is supposed to furnish the classical example of a spouter but one must admit that a little hippo can do quite well at it if he has the nosebleed and an irritating pain in his little head. He had it all down to a system. He would choose a spot where you would least expect him, stick his nose out, clear his throat, blow his nose, inhale and submerge. When he blew his little nose he sure stirred up the water and made a great foam. There was just the proper mixture of red in the water and in the foam to remind at least one spectator of the foam on those cherry ice cream sodas which are but cherished memories when one is eight days travel from the nearest ice and two months from a genuine soda.

After zigzaging on us for about a

mile and after several misses, the senior mish put one where it would do the most good. He spouted no more but went down and stayed a few hours. Several factors made it necessary to spend considerable powder on him. His spout required only about two or three seconds. Just when you were expecting him to appear a couple hundred yards upstream he would show up about fifty yards away and down-stream, or vise versa, and at best he exposed only a small part of his anatomy and you must remember that he was a *small* hippo. I meant to get in the explanation as to why the shot of the junior mish went into the opposite bank instead of into the eye of the hippo, but I don't know what you would believe most readily. Whether to say it was due to the rear sight being set wrong or to a loose screw in the breach of the gun, that is the question. Since you would probably be rather uppish about accepting either explanation, we will just let the matter rest there. Any way Mr. Hippo went down about three P. M. and thus ends the first chapter.

The next scene opens with his reappearance about one and one half miles down stream the next morning. All the night through his little body bumped along the bottom of the river carried by the current while he gradually ripened for his reappearance. When the carcass was sighted it was towed by strong ropes back to Doleib Hill. You may be wondering why one would kill a hippo at all. He isn't harmful like the crocodile. In fact he is just about as harmful as the old mooley cow in your back pasture. But like the young beef which furnishes us with choice steak, so the meat of the hippo is a great treat to the Shullas. Their insides crave it just like mine crave some more of that one and one half inch juicy steak with about a peck of mushrooms roosting on it like one finds only in the U. S. A. No American can compete with a Shulla in the amount of meat he can consume at one sitting. The Shulla gets meat so infrequently that when he does get a supply he is rather similar to the snake which I saw the other day consuming a frog about three times his own diameter. But that is another story. What I started to say is that when a Shulla gets hippo meat he can reduce a three to five pound piece of it to a small wad in about fifteen minutes. Then he is ready to help his neighbor finish his share.

Now that we have the little chap towed home and up on a slope of the river bank it will require about fifteen fellows to cut him up for consumption, and a guard must be posted to keep the three or four hundred natives who are present from stealing the meat. Nothing is wasted. In fact Armour, Swift and Company haven't much on these fellows when it comes to using it all. They even split the teeth to get the marrow from the roots. Of course such small teeth might yield only a half cup of marrow apiece. Now the meat must be distributed. Every man and most of the women and children from three villages are on the job, each with a special reason why he or she should have a double portion. Workmen, school boys and clinic patients must come first but there is much left for the others. Yes he was a little hippo all right. The natives repeated that statement so many times that I had visions of bringing him up and weighing him on our kitchen scales, (maximum capacity, 24 lbs.) but when they had him out of the water I thought better of it. All still insisted that he was a small one and I gave a dubious assent but after seeing three men required to lift the little fellow's liver into a boat, six to put his lower jaw into a cart, and eight to carry about half of the skin of his belly, I assented less heartily. Then when countless hordes filed past and each got away with from one to four pounds of meat, I decided that as a hippo he was probably small but as food he was fairly bounteous. It was a gala day for the Shulla. He had three things which he dearly loves, much meat, a crowd of people and enought quarrels and near fights to make him contented. The missionaries were weary enough with the squabbling to decide to promise the hippos immunity for another year or so.

Ever since the Sudan Editress wished the job of telling a hippo story on yours truly, I've been wondering how such a bloody yarn could be gotten by the editor of a magazine in the guise of a missionary article. It just doesn't read that way. For us who saw the display of selfishness, thieving, jealousy and quarreling which the sight of meat brought out in even some of the better ones of our people here, it was easy to see that there is still need for much evangelistic work. To steal when the back of the missionary was turned and then lie to get out of it seemed to be the order of the day. A note of thankfulness too may not be amiss. That evening three missionary families sat down to their "groaning" tables with hearts full of thankfulness; thankful that none of us were compelled to eat any of the over ripe hippo meat whose incense was mounting skyward from dozens of fires in the adjacent villages.

J. M. McC.

NEWS NOTES.

The party that came to the Sudan this fall was the largest that has ever come to our field. We are thankful that the Church is showing its interest in the work here by sending out so many fine new workers. The Sudan with its vast territory, and its many tribes presents a wonderful field for missionary activity.

The annual meeting of the association was held in Khartum. We were all thankful for the fact that we had with us the moderator of the General Assembly. Dr. Giffen's advice was just as timely as it has always been, and his interest in the work is still whole hearted. It is a privilege to work in the same field with Dr. Giffen. His optimism is unfailing. His wide view point, and his faith makes his advice most valuable, and able all his Christian spirit makes him a pleasant man to work with.

Mr. Adair came down from Nasser to attend the meeting of the Association. The low state of the river, and physical reasons prevented others from coming down from the Upper Nile.

Dr. and Mrs. McCleery are very happy over the arrival of a daughter. We wish for the parents great joy, and for the little one we wish a useful Christian life.

The schools in the Northern Sudan are full. The schools present a great opportunity of presenting the Word to the young of the country, both by life and by the oral message.

When Dr. and Mrs. Giffen returned to the Sudan it was touching to see the welcome they received from the boys of the Home. Many a boy in that home looks upon Dr. and Mrs. Giffen very much as though they were his parents.

GOING SOUTH.

By Miss Luella Denny.

The "Gedid" was sailing on the morning of the 21st of October, and Miss Margaret Rogers was anxious to reach her final destination, Doleib Hill. She had spent the previous two weeks at Khartoum North waiting for a boat.

The servants had taken her baggage in the cart, and she and her friends were going to Khartoum on the tram. The tram is pulled by a small engine, which is fired with charcoal and wood, and reminds us of the pictures of our first locomotive engine in America. There are three classes of cars for the passengers. The engine blows a shrill, piercing whistle, the conductor answers with another shrill whistle, and the tram starts with a mighty effort. It stops occasionally for passengers, and when ready to go, the conductor blows his whistle (it reminds one of a basket ball whistle), and on they go. By the time the passengers reach their destination they are covered with dirt from the streets, and they step from the car feeling as if they had had a "rattling good ride," with emphasis on "rattling."

At the tram station one is met by beggars of all sorts and descriptions. The most pitiful of all being an old woman, who had lost both of her lower limbs, and one of her hands. She wore a pad on her remaining hand, and one on the stump of her arm, and used these as crutches; trying to walk on the stumps of her lower limbs, which had been taken off above her knees. Other cripples also

beg for money, and even small, well-dressed boys put on a doleful expression, and ask for money, also, saying that they are poor.

As our party passed through the streets of Khartoum, we were interested in the methods of travel, which were used. Vehicles always pass to the left, and this is confusing at first to one, who has been taught to "turn to the right." English carriages, bicycles, and Fords are the quickest means of transportation but camels and donkeys are the most common. Most of the donkeys carry heavy burdens with their riders, and are guided by means of a stick, hitting on either side of the head to turn the donkey. Sometimes the donkey fails to comprehend the meaning of the stick, and then the driver jumps off and pushes his donkey the way he wishes it to go, or else he gives the creature an emphatic beating. The most ludicrous load seen on a donkey was the rider, a large bunch of hay, and a good-sized goat, Judging from the actions of the goat he was not riding in comfort. Camels were being used in various ways, as some were ridden, while others were hitched to low wagons, and were being led by one man, while another one drove. Other camels carried heavy loads, and those that were resting had their legs bent at the knees, and a rope tied just below the knee to prevent them from rising.

Although this is the Sudan, the people are not all Sudanese. Many other nationalities are seen on the streets, among them being, English, Syrians, Jews, Indians, Armenians, Greeks, Americans, etc. Some of the people we saw on the streets that day were on their way to the market, others were selling articles from huge baskets, which they carried on their heads; while others seemed to have no other object in view than to sit about, and "loaf."

We entered a drug-store to make some small purchases, and were interested in menatally comparing the articles for sale, with those in an American drug-store. An advertisement, which attracted attention, was a box label reading—"wash balls." We discovered that it was plain American soap. Another store of interest was a dry goods store, with a sign "fixed prices." Most of the store keepers start with an exhorbitant price, and if the customer keeps on bargaining the article may be bought for about one half the original price, and nearer the real value; therefore it is a welcome sign to read "fixed prices." Dress goods are sold by the meter instead of by the yard.

Our party of four hailed a carriage, and were driven to the mission house at Khartoum, so that Miss Rogers might say good-bye to the friends in the "Boys' Home." As the carriage rolled along, we saw many interesting street scenes, and noticed in particular a boy, selling coffee. He carried the coffee in one hand in a native coffee basket, and the cups in his other hand. The cups have no handles, and fit into each other. As he went along he advertised his drink by a rhythmic of the cups. Representatives of many different tribes were seen, and the tribal marks noticed. These marks are peculiar to each tribe, and are made during childhood by gashing the face, and keeping the wounds open by salt, or charcoal. The result is, hideous looking scars. ,

The carriage passed down the river road, and we saw many pretty English homes, and government houses. The Zoo gardens are very attractive. The grass, the beautiful palm trees, etc., truly make the garden a lovely spot in the midst of a barren desert. South animals as tortoises, wild hogs, monkeys, gazelles and lions are found here. Bustards, peacocks, ostriches have their cages, also.

As we approached the docks we were interested in seeing the "Gedid," as it was being loaded with its cargo. The first class passengers for the boat consisted of four Englishmen, and four missionaries. Three Africa Inland missionaries, who were on their way to the Congo, had become acquainted with us on the way across the Atlantic, and these three ladies would make good travelling companions for Miss Rogers. We were allowed to go on board, and found the "Gedid" a clean, comfortable river steamer. We hope our friends had a safe and pleasant jounrney. As we went

ashore after bidding them goodbye, we were thinking what the future might have in store for them. They will soon be in active service for Christ, and we wondered what the new surroundings, the difficulties, and possibly the dangers might be; we thought also of the need of those to whom they were going. And the boat whistled and our friends started on their way the Precious Promise of Christ came to our minds, "Lo, I am with you always, even unto the end of the world."

DEATH OF LITTLE JOHN OYLER—EN-ROUTE TO THE SUDAN.

Doleib Hill.
November 24, 1922.

Dear Friends:—

Others have doubtless written of the recent sorrow that has come to Mr. and Mrs. Oyler but I want to write a few lines.

About 20 months have passed since they laid the body of their wee girlie to rest at Renk. This was just as they were starting for their furlough to America. Without any prolonged illness death came unexpectedly.

Less than two weeks ago we were eagerly looking for the return of these same friends from furlough. They had wired of safe arrival in Port Sudan, were delaying in Khartum for a meeting of our Association; the time for them to take the Nile steamer for Doleib Hill had come and we received a wire that they were on the way. Everything we could do to make ready for them was being done and we were waiting to hear by phone just when we might expect the boat to arrive. Saturday evening came. We were counting that they would arrive about Monday. Sabbath morning as we were all gathered for our daily morning prayer meeting an urgent telegram was received of little John Oyler's sudden death and burial at Melut that morning, (only 36 hours away by boat). It was a terrible shock to us and we were left almost speechless as we bowed before God in silent prayer. It was as if God himself had suddenly stood in our midst. Our thoughts were of the stricken parents who had watched only a few short hours by the side of the little one whom God saw fit to call Home.

Monday, they reached Doleib Hill. How glad we were to see our friends but oh! how different from what we had planned! For months they had looked forward to this day with joy but it was changed to one of deep sorrow. Nevertheless they bow in submission to a Father who does all things well. Though they cannot understand now, some day they shall under stand.

We know the hearts of the whole Church are going out to them and that even now they are being sustained by the many prayers.

Sincerely yours,
(Mrs. C. B.) ANNA B. GUTHRIE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

NEWS ITEMS.

GUJRANWALA. We have much to praise for here. Our people are uniting on a paster, and he does indeed seem to be the one of the Lord's own choosing. They have also started to build a Church but the work may be stopped by the former owner of the land if we don't claim the victory by prayer. Our hearts are very full because of God's great goodness. Pray that the Gujranwala Church may be a praise to His name. (There has been division in the congregation, and the people have been without a pastor for some time, so the above note is a real cause for rejoicing. Editor)

ABBOTTABAD. Miss Jean Morrison arrived in the station the third of November having been appointed here at the time of Annual Meeting. Dr. and Mrs. J. H. Martin are also located here and have begun work. There is great cause for rejoicing here too in that this station has at last been opened for regular work with a regularly appointed missionary staff. Rev. Harris Stewart was located in this station last year, but before he could make arrangements for a house and get there he was transferred to the Seminary to fill up the vacancy there, so that Abbottabad has not been fully manned until now. There is a big field for work in this place and a

Christian congregation which has been struggling along for some time with such help as the Rawalpindi congregation could give. They are happy now in having workers of their own and we hope the work will grow rapidly. Mr. and Mrs. Patterson who were employed to help fill the vacancy when Mr. Stewart was transferred have done faithful work, and are now moved on to one of the large towns in the same district, Manserah, to do pioneering work. There have been quite a number of enquireres from this district. We hope that they will have a better chance of being instructed now.

CAMPBELLPORE. Campbellpore is feeling quite proud of herself now that she has two Miss Sahibas. Miss Ella Gordon was appointed to this station on her return from furlough, and has begun work.

Rev. Aziz-ud-Din from Peshawar has come to this congregation. His home is in this part of the country. He was one of the first Pathan converts, and the first Pathan to be ordained. He knows Pashtu and the dialects of this part of the country well, and will be a great help in the district as well as in Campbellpore.

Before going to the hills Miss White, Miss Anderson and Mr. Southerland arranged for a Bible contest. Those who were willing to take part handed in their names. The things to be learned were assigned according to ability. The Bible women and Babus were assigned the most, those who could read, less, and those who could not read, least. November 8th, examinations were held. The women did exceedingly well, and there were almost twice as many ready to recite as had given in their names. A woman who could not read won the first prize as being the best prepared of all. She recited Isaiah 52 and 55, the first part of the catechism, three Psalms, the commandments, creed, Lord's Prayer, and several Bible stories. The Babus deserve a great deal of credit for their work, for not only did they get their own work ready (this consisted of the memorizing of Isaiah 52 and 55, First Corinthians 13, three Psalms, the catechism, the books of the Bible, a number of Bible stories with their teaching, an outline of the first and second epistles of Peter (this was not finished) and a composition on some doctrines) but they also had about fifteen people ready for examination who could not read.

Mrs. Southerland got down from Kashmir where she had been spending the summer on account of ill health, on September 25th. We are very thankful to report that she has quite recovered, as it was feared that her case was serious. Miss Anderson has been given two months leave on account of illness. The work suffers in her absence and we pray that this faithful worker will soon be restored.

GURDASPUR. Dr. Gordon writes, "Yesterday we got home from our Fall meeting of Presbytery. There were four of our Mission Camps there. The Stewarts, brought their camp down from Pathankot, our district ladies were there with their camp and are still there, the MacKenzies though exceedingly busy getting ready to move to Jhelum paused long enough to attend Presbytery, and Mrs. Gordon and I also camped there in our good old truck which started right off with us after its rest of a year and a half.

The meeting of Presbytery this time was a remarkable one. The condition of the Church is deplorable. There seems to be a conscensus of opinion that spiritually the Church was largely dead. There were a great searching of hearts. There were humble and broken-hearted confessions of sin. It is recognized that to some extent at least the deplorable condition of the Church has been brought about by the unworthiness of their pastors. We feel that the Holy Spirit did a deep work of cleansing and purifying, and that He will complete that which He has begun."

Miss E. D. Anderson writes, "The Home is full to overflowing and we are are praying for the money to finish the building. So often as the Spirit reminds you please join your prayers to ours. We meet at 12:20 every day in the prayer room to pray for the revival. God is giving us the spirit of prayer and supplication as never before."

PATHANKOT. On November 4th., Mr. Stewart and a number of workers met with the leaders of one caste in a village the other side of the Ravi river. These people are contemplating a mass movement but have not yet decided in what direction it should be. Some of their leaders are convinced of the truth. Their opportunities for hearing have been very limited.

SIALKOT. Our Sialkot language school opened on November 6th with eight first year students in attendance. In addition to the five newcomers of our own mission there are Rev. and Mrs. Hamilton and Miss Salters of the A. R. P. mission who are studying with us. We also expect Rev. and Mrs. Dale White to join our company after Christmas. We most heartily welcome these of our sister mission to study the language with us. There are five munshis on the teaching staff and we feel that they are giving us exceptionally good instruction under the supervision of Mr. Cummings, and we often marvel at their patience.

PASRUR. Miss Whitely writes of the Girls' Boarding School, "We are sorry to have only 142 boarders this Fall. By Spring we hope to get all we can possibly care for. The day pupils are still an uncertain quantity. About twenty of them come regularly and are getting along nicely, but there ought to be about twice that number. A few others come now and again. We have one day pupil from a village nearly a mile away. Her father is an illiterate elder and is keen on having his girl educated. It was their own suggestion that she be a day pupil. She has not yet missed a day and she has been coming for more than a month. She has an uncle who works in the city here, so she comes and goes with him.

We have just had our annual visit from the Inspectress of Schools. She has just gone and all have come back to earth once more. The results are not yet known. She did no examining but simply listened to each teacher teaching a regular lesson. She was well pleased with all the teachers but two, and we quite agreed with her about them."

RAWALPINDI. From the campers. "We have been having fine times in the villages about Taxila and in the town itself. There has been the greatest change in this place since first we used to come here. Instead of hooting and abuse there is a really affectionate reception and a welcome to all the homes. The hospital is a wonderful joy to us all, and the coming of the new American nurse will make an added improvement. The mothers used to tell us 'there is no Doctor Miss there, and no zenana,' now they can be treated according to their own ideas. To see all the flourishing work there and the S S on Sabbath morning and preaching service in the evening attended by nearly thirty (our camp not included) brings the 'desert blossom as the rose' verse to mind. Praise!

Dr. Anderson is carrying his 'seminary' about with him, i. e. he has workers and helpers in daily for an intensive lesson in Bible and Shorter Catechism It seems to be the only hope for getting trained workers for this district to train them ourselves."

Gordon College is rejoicing at the prospect of being able to build the Morton Memorial Library which has been planned for so long. This has been made possible through the bequest of $5000 received from the estate of an interested pastor in America. It came altogether as a surprise gift, and has cheered our hearts greatly. This building will provide for a study and reading room as well as for the storing of our considerable number of books. The room used at present for a library is altogether inadequate for the growing needs of the College.

The City congregation has started its campaign of evangelism. The bazar preaching services have been well thronged, and there have been many voluntary workers to carry on the preaching twice a week. The crowds have been attentive and respectful.

SANGLA HILL. The district people are not yet in camp but are holding jalsas in the different centers. These jalsas are held in connection with the work of the New World Movement campaign, and thus far have been at-

tended fairly well. "The people are being taught that being in Christ they should leave off the old man and especially their fear of evil spirits, and instead of giving to the faqirs give into the Lord's treasury. In connection with these jalsas we are working with the women along certain lines; 1. An increase in thank-offerings. 2. More knowledge before their children can be bapized. 3. Preparation for communion. 4. Being present and paying attention at the regular services conducted by the pastor or teacher. We have our daily prayer for revival in two group meetings among the women."

ZAFARWAL. Presbytery met in one of our villages, Fathawal, from Wednesday Nov. 1st. to Friday. Most profitable meetings were held. Even the non-Christians seemed to be interested in what was going on. The Pasrur and Sialkot people uniting with us made a good crowd.

We regret to announce the death of Mrs. Creighton (Laura Belle Hamilton) at Abbottabad on November the 18th, after a long illness from typhoid fever. The fever did not break for 50 days and she died from weakness and heart failure on the 58th day. Her weakness was pitiful. Our hearts go out in sympathy to the sister who has been bereaved out here and to the loved ones at home, as also to the husband and little daughter.

News has just come to hand of the arrival of Donald Nicholson MacKenzie at Jhelum on the 1st of December. We extend our congratulations to the happy parents and little brother.

PASRUR SOUTH. With the usual amount of hard work we finally got started for Camp Nov. 9th. The road was poor and the Deg river made us unload a good share of the luggage and carry it across but even then we got through the same afternoon though we did pitch camp by lantern light.

The next day there was a strenuous workers' meeting at Baddomali. There had to be so much hurry that we felt that we should have the pastors and evangelists again for prayer an Bible study and conference. They have just gone home today, the 18th, after almost three days of wonderful blessing. Each man came with one of the New World Movement Synod courses thoroughly prepared. We took these in order from the beginning. How wonderful they are! God blessed us from the first. He wonderfully answered prayer. Two men felt constrained to confess sin. A little child with fever unbroken for eleven days was healed. The sick father of one of the Babus was healed by prayer. A horse belonging to Master Karm Dad strayed away or was taken from a shed at night. After prayer the next morning Karm Dad with the rest of us felt that he should stay in the meetings though the pull was hard to go in search of the horse. This morning the horse was back in the same shed from where she had disappeared. We spent most of the morning in praise. We have been praying for land, and today for the first time a party came and offered to sell though they want too much money. Why not revival for us here and for every district, revival fires every where bringing in multitudes and establishing the Church.

GENERAL NEWS. Last year (1921) Bible Societies printed and circulated 11,378,854 Bibles. There were more Bibles sold than any other 100 books together.

The Bible was printed in over 400 languages.

In 1921 the British and Foreign Bible Society put out 6,620,024 copies of the Bible. In the 106 years of its history this Society has issued 220,000,000 copies an output steadily rising.

The name of Dr. Alexander Duff will always be honoured in the missionary annals of India. We are again reminded of his success in gaining converts from the higher castes, those who have been a tremendous force in advancing the cause of Christ in this land, by the announcement of the death lately of Rai Behari Lal Chandra Bahadur. He was a faithful Government servant serving as Registrar of the Calcutta University. He was also a faithful servant of Jesus Christ, and up to the end of his long life bore faithful testimony to His Master.

Some one in writing of his life says, "He was a staunch believer in Jesus Christ, and where ever he went and what ever position he held he undauntedly preached Christ to rich and poor, to educated and uneducated, to European and Indian alike."

THE MISSION TO LEPERS. The following is an extract from one of the daily papers of India. "The latest treatments for leprosy are giving the most encouraging results. At one of the asylums belonging to the Mission to Lepers 470 lepers are being treated and the majority of the cases show marked improvement. Quite recently several patients have been discharged from the asylum as free from the disease. Never has such a thing happened before in India. The treatment consists of the intramuscular injections of the Ethel Ester of Hydnocarpus Oil known as E. C. C. O.

We have examined some photographs of cases being treated by Dr. Mrs. Kerre of Dichpalli, Nizam's Dominions, and the most remarkable improvements are indicated after from three to six months' treatment. Leper work, therefore, in India is changing in character as it may now be considered remedial at least in many cases, and not mostly palliative. There is every reason to push on the work that is being done by the Mission to Lepers in all parts of India, and the latest treatments are being given at most of the asylums connected with the Mission."

"It is shocking to hear that the number of lepers in India is estimated at 150,000, only 8,890 out of which are the inmates of asylums, established and maintained at great cost and care by the Mission to Lepers in India. The remaining homeless, outcast lepers are left untended to spread and propagate the infection. The Mission to Lepers in India has done a very noble work in this respect by founding asylums for the lepers and providing sympathetic super intendents and efficient medical aid to ameliorate the sad lot of the unfortunate inmates. The asylums admit any lepers (irrespective of nationality or creed) who apply for admission, but these being packed to the full a large number of lepers are disappointed daily. There is great need both for enlarging the asylums and wiping out the disease which depends upon the charitable response made by the generous public."

"For many years the Mission to Lepers has been carrying on European leper work at Sabathu, and there are at present four male and two female patients. Two are quite boys, and all are receiving the lastest treatment," writes the Rev. Frank Oldrieve, Secretary for India of the Mission to Lepers.

"Quite recently a military Assistant Surgeon received the treatment at Sabathu and was pronunced free of the disease and allowed to return to duty. An English lady who was at the Sabathu Home for about ten months became so much better that she was able to return to her family. Those at present in the Home are all of them much improved and it is hoped that they will ultimately recover. There is however one exception, a young woman who is in the very last stages of the disease and who has been here since 1911."

At a meeting of the All-India Lady Reading Nursing Fund, convened recently in Delhi, Lady Reading spoke of the increase in the supply of Indian nurses, though it is still insufficient for the need. The meeting decided that with a view to improving still futher the nursing profession and to attracting Indian women of good education and position the highest grades of the profession be opened to Indian nurses. For that purpose two scholarships for post graduate training in England are to be offered to specially selected Indian nurses from all parts of India.

OUR PRAYER COVENANT.

Realizing our weakness and past failures and with gratitude to God for forgiveness and His overwhelming grace and power to save to the uttermost all who came unto Him through Jesus Christ and our absolute dependence on God, we do hereby covenant together that depending upon the Holy Spirit for Spirit for help and guidance, we will endeavor to pray daily during the com-

ing year for revival, individually, and in groups, as He may lead.

After a time of great heart searching and prayer this covenant was entered into by the whole mission standing and repeating it together. This was done at one of the closing meetings of the Annual Meeting and was entered into most solemnly.

Will those who read the covenant in the pages of the Magazine not enter into covenant with us of the India Mission to keep on praying till God shall graciously hear us and send an abundant answer, both to the Church in India and to the Church in America.

EGYPT

Minnehaha Finney, Editor.

THE AMERICAN MISSION SHEBIN-EL-KOM.

VISITING WITH THE BIBLEWOMAN

No doubt many letters have been written telling of afternoons spent in visiting with a Bible woman, but I dare say that no two of us see the same things or have exactly the same experiences. Hence an account of some of the calls made in an afternoon in Shebin el Kom might prove a little interesting to the many readers of the Magazine.

We wander in and out some narrow village streets and come to the home of a girl who teaches in the Coptic school. The girl is very charming and attractive herself, but the house looks like destruction. The sheep and chickens wander at will; the floors are mud except the parlor floor which is wood and seems to be on the verge of caving in. Everybody, and the members of the household are numerous, is busy at washing or some kind of work so it seems best to go on and call there another day although we are urged to stay.

The next home is quite different but of course the man of the family is earning much more money and they are able to live in a nice house and have a garden back of it. The man of the family is at home but suddenly disappears as we go in. However this is not always true. There are two daughters in this home and, strange to say, the younger is married and the older one single. They tell us that many men came to the father and asked for the youngest Gameela because she was beautiful. Perhaps my taste does not agree with that of the Egyptian young men but the older one to me is a more attractive girl. Here Sitt Fiqa reads and talks to them and we leave with a most urgent invitation to call again. Of course in every home we are served something to drink. Their feelings would be hurt if we should refuse, and so we must drink whatever is offered to us even if it does not look very clean. However in some homes the lemonade, or whatever it may be, is served very attractively and one feels refreshed after drinking.

From this home we go to another almost as dirty as the first. However the folks here seem to be busy at nothing. A married daughter is endeavoring to pacify her sister's twin baby of three months while the baby's mother is in Tanta with the other twin. The mother had left early that morning so you can imagine that the poor baby is pretty hungry by five o'clock in the afternoon. They say that they have tried to give it milk, but while we are there the poor little thing is trying to be content with nothing but a dirty old nipple. Here we are served coffee and the cups look none too clean but we are thankful that the drink has been boiled. Here Sitt Fiqa reads and prays. People always seem most willing for her to do this.

As we leave this home and walk down a narrow street women are sitting in the doorsteps along the way and at nearly every house the women speak and ask if we will not stop there. It is almost dark and it is better not to be on the streets too late in a small town. But we just wish for afternoons twice as long when we go out to visit because one Bible woman cannot begin to get around even when she goes out five days in the week.

I sometimes wonder what we would do in Egypt without Biblewomen. Sitt Fiqa is a real messenger of sunshine wherever she goes. If we go to a house of mourning she knows just what to

read and say that will give comfort. If she gives a reading lesson from the Bible to a Mohammedan girl she is most patient, explaining and teaching as they read. She is always welcome wherever she goes and urged to come again. Her bright, cheerful life is an inspiration, considering the fact that she is a widow with five children to care for. Let me ask that you pray for her as she goes to the homes and may she be used largely in bringing many of these Mohammedan and Coptic women to Christ.

KATE COWAN LORIMER.

GIRL'S CENTRAL SCHOOL.

Alexandria Egypt.

December 4, 1922.

Dear Friends of the Church at Home:—

Because, as I sit down to-night to write to you at home, I am filled with the thought that the work which I try to do here is neither yours, nor mine, but *ours*, and, even more truly *His*, I am coming not with a formal letter at all, but with a plain statement of a difficulty that confronts this school.

Our appropriation which the Church in America gave us, together with our tuition receipts, has always, in past years, been sufficient for the needs of the school. This year, we are facing financial difficulties. There are two or three reasons for this. In the first place, our budget is larger than last year's; in the second place, our tuition receipts are less than they have been for some years, and much less than we counted on when we made our plans for this year. There are several reasons for this state of affairs. In the present financial stringency, people are economizing by keeping their daughters out of school; and the political unrest plays some part in keeping girls out of foreign schools, since nationalist feeling still runs high. Other girls' schools under foreign management are facing the same difficulties which we face.

We are praying that, if it be His will, the enrollment and, consequently, the tuitions, may increase. We have faith in the usefulness of the school in this community. We want the girls not alone to relieve our need, but to give them the message of salvation, which is so vital, and so unrealized a need in their lives. We want your prayers that the Lord, whose the work is, may take care of its needs either in this way, or in some other. Will you not help us?

The work of the school goes on much as usual. We touch a large number of communities in the city, for we count, among our pupils, children of ten different nationalities.

Just now we are preparing for a Christmas entertainment. Christmas in this school is always a time of giving, not of receiving, and the little folks are more happy, I think, bringing in their "white gifts" for the poor, than they would be in receiving gifts from the school. The beautiful dolls which the Juniors send us are given to the babies in the Kindergarten at the end of the school year, not a Christmas.

And, by the way, the father of one timid little girl tells me that she was willing to come to school this year because of the doll which she was given when she came with her sisters to the closing exercises on the last day of school!

The growth of our girls, spiritually, into a knowledge of Christ, is the thing in which you are interested, I know. Yet it is the hardest thing to tell you about. It is often so slow, and sometimes undetected until long after school days are over. Yet the change comes, and it is pure joy to see a heedless, careless naughty child changing year by year as her knowledge of the master and her love for Him grow.

The problems are yours as well as ours; may the joys be yours also. And please do not forget to pray us the overcoming of our difficulties, and the wisdom to lead these whom God has given us into sure knowledge of Him whose we are and whom we serve.

Very sincerely yours,

ELSIE M. FRENCH.

THE EXCELLENCY OF CARMEL (ISAIAH 35:2)

A few short weeks ago we were writing from a quiet spot outside the Damascus Gate, Jerusalem. Since then there has been another brief season in Egypt, and now we are again a united family calmed by the cool breezes from the Bay of Acre and inspired by the upward look of Elijah's Mount. At the foot of the mountain men's hands have built a city that gleams pink against the deep blue Bay. German and Jewish colonists have added picturesqueness to the scene, while the British military forces have improved the roadways and encouraged peaceful agriculture and have made more accessible the great promentory seen far at sea and known as Mount Carmel.

It seems very fitting that the most prominent point on the coast of Palestine should have been a home for so ragged a Prophet of God as Elijah. It is also natural that the zeal of men has been represented at the summit of the Mount by the well known Carmelite Monastery and at the base by a Carmelite Sisterhood of "silent muse." The main road makes a gradual ascent passing many modern cottages on the slope one of which is occupied by the recently established Mt. Carmel Bible School.

But while the prospect from the summit is a grand one and the Carmelite have impressed their name and traditions upon the place, as well as upon a famous liquor which they brew here; while Napoleon's massacred soldiers retain a tribute of stone in their memory, aside from a few limestone caves, there is no evidence that the drama of Elijah's life was enacted here. Carmel consists not of a single peak but a plateau, extending in a southeasterly direction from the coast into the very heart of Palestine a distance of some twenty miles. And it is into this rugged and little known mountain country that we must go to find traces of the prophet.

Leaving the promontory and monastery at the 500 foot level and three-faced sea view we toil inland and upward, for a short distance along the good government road, passing occasional buildings and preserves owned by Church or State, and then forging ahead as best we may along the stony mountain track. At times the sea is visible to the north showing the entire Bay with Acre of Crusade renown or again to the south where a strip of land jutting out to sea is pointed out as Athlit, the last fortress in Palestine held by the Crusaders. But the heights and depressions of Carmel are numerous and we are most often out of sight of all save the interminable boulders interspersed with a vegetation which though peculiar to the desert is (unlike other parts of Palestine) perennially green. Of course, the place is not wholly uninhabited, but it is quite unexpected when one hears the bark of a dog, and looking sees going up the lone shanty of a Jewish settler. The mountain herdsman is a more common sight, and as we pass beyond the 1000 foot level we find his mud villages but little different from those of the plain. Several times it is necessary to rest our horses and awkwardly pick our own way through masses of stones. But every summit climbed brings us nearer our destination. We begin to realize what is meant by "High Places" in Scripture, for hid away in these mountain fastnesses we meet an occasional dweller of a different dress and manner and at the highest point on our road pass through the village of Esfinya inhabited by these strange people, their turbans bound with black and known as Druses whose religion is a mixture of Islam and the ancient hilltop idolatry. On this particular day they were threshing out wheat on their threshing floor. But how does anything grow here? With great labor the rock has been cleared away and terraces of stone formed to keep the good brown undersoil exposed. There are also considerable groves of snarled olive trees.

From this height of 1800 feet we can now see a vast panorama. Northward the road from Haifa with Mt. Tabor and Nazareth, Nain and Ender; eastward the plain of Esdraelen with Jezreel, Mount Gilbea and the road to Samaria and round about our feet, with the exception of one or two native villages a rocky, barren waste. No there is one clear spot

a Latin monastery where we may rest before descending from the heights to a level platform shaped like an amphitheatre. Here we find a very long flat rock and not a hundred yards away an ancient spring. The place is known as El Murraka because here beyond a doubt Elijah prepared his sacrifice unto the Lord, surrounded it with water from the spring, and received in the presence of the assembled multitude God's Testimony to Himself by Fire. On the height above the servant watched and beheld the sign of the cloud betokening the promised rain. Several hundred feet beneath flows the tiny river Kishon and beside it the mount of the Priests where the worshippers of Baal perished.

So to this day we are able to testify to the things which our eyes have seen, that in time past GOD HATH SPOKEN through the Prophets and that in these latter days He has revealed Himself in His Son, our Lord Jesus Christ.

MR. & MRS. ALBERT C. NORTON,
Mt. Carmel.

AT THE KENNA CONVENTION.

Many who read this brief message from the Kenna Convention have been praying for God to open the Heavens on those there gathered and will be anxious to hear the results.

From the very first, the kindly warm welcome of Rev. Farid and the arrangements made by the local congregation for the arriving delegates indicated that the Spirit had preceded us and that He was working even before the first session of the convention.

The beautiful and commodious dahabiyeh, "The Witness" anchored at Kenna Tuesday about noon and soon all the American members had found a place aboard her. We were most comfortable, though the boat is not provided with an equipment to take care of a dozen people, and we were that many, and even more part of the time. Dr. Phillips was our host, with kindly help of Mrs. Coventry, but we all contributed a good deal of advice (much of which was not taken)

The first of the evangelistic meetings for the local congregation was held Tuesday evening. Whether the subject "The sinfulness of Sin" did the work, or simply our common need in the face of the task before us, we. from the first hour Tuesday morning were eager for what God would do for us. Just at this point we might add that the evening meetings were crowded to the doors, the spirit one of expectation, and the results that we were permitted to see were more than forty pledges signed by those who determined to live the Christian life. Surely the congregation would receive an up lift.

Most of the pastors, evangelists, and many of the teachers, and Bible women of the long district, (the pastors of Assouan having come farthest), were present.

The theme of the program was "The Believer's Separation unto God." The addresses were to the point and came to the audience with power. On the third day we seemed to be ready for new things, and at the conclusion of the appeal on Saturday, some of the most earnest prayers, heart broken confessions were made and those offered seemed to well express the feeling of every heart.

A tone of thankfulness followed the subject "The Blessedness of the Separated Life," after the communion service Sabbath evening and a parting message the men seemed anxious to get back to the places of their work to live out, in new power, and with new zeal, the life of God in Christ Jesus.

This is the evening of the beginning of the Mellawi Convention. The people here are entertaining and housing all who come. There two leading men died recently, but they are unwilling to fall short of the hospitality that their former leaders always showed. We are expecting great things.

Continue to follow us in prayer. We are sure you have had a large part with us at Kenna.

Ye are God's remembrances.

J. H. BOYD,
Tanta, Egypt.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

TWO LITTLE GRAVES—ON THE BANKS OF THE RIVER NILE.

How far away that reads to us in the homeland of America. Away yonder in the Sudan our thoughts are, as we think of the parents, Rev. and Mrs. D. S. Oyler, of Doleib Hill, having two graves made within two years.

In 1921 *enroute* home for their furlough stay of a few months, Mary Elizabeth Oyler, a sweet infant of three months was taken suddenly ill, and died. The boat was anchored long enough to make a grave for the baby's body, and then the bereaved parents resumed their journey homeward, with the two boys. David and John. The furlough time was ended in 1922 and Rev. and Mrs. Oyler with David and John began the return journey to Doleib Hill in the far away Sudan. Enroute to that place along the river Nile little John about five years old, was taken suddenly ill, and then died. Another stop and another grave and another treasure left on the banks of the river Nile, and Mr. and Mrs. Oyler, had to resume their journey for Doleib Hill, in the Sudan as their appointed place to begin again their precious work for the Master. This seems a tragedy that human nature could scarcely endure. Two little children left in graves in a lonely land. Of course similar experiences have occured to missionaries in far away lands, and only by the grace of God have they endured the trial. Mrs. Oyler is the co-editor of the Women's Missionary Magazine for the Sudan Mission, we feel very near to her. Mr. Oyler we have known for a long time as a devoted servant of Jesus Christ. There is no *happening* to these lives in this double bereavement. They know full well that their sorrow has a large experience awaiting them, for their service in that dark land. They know that God does not project sorrow. In His infinite care He has permitted all this experience and in return for their love, their trust, and their obedience, greater riches of faith and love is bestowed upon them, and not to the bereaved parents only, but to all the mission and likewise to the Church at home must this experience have its message, "what I do thou knowest not now but thou shalt know hereafter." The sweetest thing we can do for these greatly bereft parents is to tell them we sorrow with them but not the sorrow that has no hope.

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A MESSAGE FROM THE PRESIDENT OF LOS ANGELES CONVENTION.

Dear Missionary Society Women:

The 1922 Convention is but a group of memories. And how delightful they are! With what pleasure we recall the gracious and sympathetic presiding of Miss Ruth Work. How much we enjoyed meeting our Board Women, our Magazine Editor, our missionaries and our friends.

But we cannot stop with our memories. Too much waits to be done. Three-fourths of our working year is gone, and we are looking forward to our Los Angeles Convention.

Presbyterials are now naming their delegates. Let it be the usual quota. One of the prevailing arguments upon the floor of the last Convention was that we accept the invitation to the coast, even though the expense be great, because of the help and inspiration we may be to our societies there.

And, Possible Delegate, do not let "John" persuade you that the family cannot spare you to be gone so long as this trip will require. They can manage somehow, and I venture to say upon your return you will hear less about 'a man ruling well his own household.' He will be glad to hand over the sceptre to you.

THE FORTIETH ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY LOS ANGELES, JUNE 16-20.

Forty years! You who know the W. G. M. S. as it is in assembly to-day, wouldn't you like to go back, in imagination at least, through all the years to

those days of beginning? I hope we may be able to do that very thing in this Convention.

What vision and courage and consecration our women must have had in those days. With what faithfulness they have labored through all these years. How much they have accomplished. Are you not glad, proud, thankful you can say, I am a part of this great organization?

Then in the midst of our exultation comes the sobering thought—Forty years of effort, and only one-third of our women knowing or caring. It is imperative that we win this other two-thirds. The work needs them and they are missing the joy of a definite service.

A wonderful door of opportunity has opened before us through that splendid gift for a hospital in Abyssinia. It means greater responsibility, too. It will tax our strength to the limit. But—

The chosen Convention Theme is, "Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." The Rally Song is No. 107, Bible Songs No. 4. Meditate on this theme, commit the words of the song and sing them, until your soul is thrilled with the thought that this God, who by His Spirit removed mountainous difficulties from before Zerubbabel, can also level our mountains; that this same "Lord of Hosts is on our side." He is our confidence.

Oh, that this Los Angeles Convention may bring spiritual enrichment to each of us.

I pray that there we may see clearly our assigned task, learn a greater dependence upon God and resolve a fuller consecration.

MRS. A. J. RANDLES.
New Castle, Pa.

* * *

WORDS OF APPRECIATION

I would like to tell the women of the Church, through the Magazine how much missionaries needing a doctor's care appreciate what is done for them in the name of the women of our Church and in their Master's name at Columbia Hospital. Not once nor twice but oftener both my husband and I have needed surgical care and each time its doors have been open to us as guests, and we have enjoyed the best surgical help and nursing possible anywhere. No pains were spared to do for us the very best and we shall always feel the utmost gratitude to our Women's Association whose Christian love and generosity have made it possible for such an institution to flourish as the Columbia Hospital. And to the Women of the Hospital Board, the Hospital staff and the doctors upon whose kindness and skill so much depended. To the run-down, worn-out ailing missionary, Columbia Hospital is as an oasis in the desert, and as a haven of refuge to the ship-wrecked traveller. And just beside it stands that other noble monument to our women's consecration. "The Home for the Aged." To visit it is to gain a new vision of how God has honored the Women's Association of our beloved Church. Such works of benevolence and mercy carried on in the name of our gracious Lord, do but emphasize again His saying "She hath done what she could," and are indeed as alabaster boxes of exceeding precious ointment, filling the world with their balm and blessing.

Mrs. H. C. Campbell Foreign Secretary of Women's Board is President of the Women's Association of which Columbia Hospital is one Institution, and it is not saying too much to make special mention of Mrs. Campbell and her rare devotion and sympathy with all who need the care and kindness shown in Columbia Hospital located at Wilkensburg, Pittsburgh, Pa.

Sincerely and gratefully,
Your missionary
(Mrs. J. H.) Elizabeth H. Nesbitt.
Missionary on Furlough from India.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

OUR THANK-OFFERING YEAR.

"Another year has passed away
In Silence, gone forever;
Yet memory shall bid it stay,
Its acts shall perish never!

Our prayers and praise this day we raise
To Him who all things giveth,
That by His side we may abide,
Where He forever liveth.

And has it passed away unblessed?
Have all its hours been wasted?
Not all, yet far too much in rest
The joys of God we tasted.

And does the lesson we receive
Bid us to faint in sorrow?
Oh, no! It bids us look and live,
And hope from faith to borrow.

And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear
The love of Christ possessing."

NEW THANK-OFFERING POSTER.

A large number of societies increased their offering over the previous year because they set an increased goal at the beginning of 1922. Each of these societies testify that it was a real joy to work all year with this goal in mind, and such a satisfaction when the offering was counted to know that God had answered their prayers and that their goal for the year had been reached.

A number of societies have used the same poster for three years, erasing the amount of previous year's results, placing the new figures. This year we wish all societies to have a new, clean poster. These posters are FREE. All who wish one or more posters please send order at once to 905 Publication Building. As soon as you receive it fill in the blank spaces and place the poster where all can see it. May it be a constant reminder to all of God's great gift to the world and that the question "What shall I render unto the Lord" is a personal one. All our blessings come from Him. Let us express our gratitude by our daily Thank-Offerings.

The posters this year will not be sent to the societies unless you order them.

THANK-OFFERING BOXES.

Several orders for new boxes could not be filled as soon as received, because of delay in the factory. We are very sorry for this delay, but am sure that a few days waiting will impress upon us the real value of these blessing boxes and we will better understand what it means to all faithful users. We trust that ere this message reaches you all orders will be filled and that at once the thank-offering secretary of your society make an inventory of the number of boxes needed for the year and send order at once.

The way to increase the offering of 1923 over that of the previous year is to begin the use of these blessing boxes at the very begining of the year.

PRESBYTERIAL REPORTS.

We are praising God for the 1922 Thank-Offering. Each presbyterial has had a part in this offering. The money has been received but reports of all presbyterials are not in our hands. We are not discouraged, there are still fifteen days from this writing until the ON TIME limit is reached. We are confident that all reports will be received before Febuary 1st 1923 and trust that when these are reviewed every presbyterial will have a place on the Honor Roll.

The names of Women and Young Women's societies doubling there thank-offering of 1921 will be given our readers later. Also the names of Junior So-

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cieties giving one dollar or more per member.

We must depend on the blanks sent us for this information. If your name does not appear on the list, and you know it should, you will know that your report was not sent the General Secretary.

The following Presbyterials have sent reports and the date it was received by us. This list includes those received up until January 16th 1923.

	PRESBYTERIAL	SECRETARY	DATE RECEIVED.
1.	Garnett	Sadie Whitehead	Dec. 20, 1922.
2.	Tennessee	Mrs. T. R. Robinson	Dec. 21, 1922.
3.	Colorado	Mrs. T. J. Dacey	Dec. 23, 1922.
4.	Texas	Mrs. J. J. Sullivan	Dec. 23, 1922.
5.	Chicago	Mrs. S. McElroy	Dec. 30, 1922.
6.	Steubenville	Miss Nan Kerr	Jan. 3, 1923.
7.	Keokuk	Mrs. J. A. Hannum	Jan. 3, 1923.
8.	Spokane	Mrs. F. E. McCain	Jan. 4, 1923.
9.	Wisconsin	Mrs. Frank MacKenzie	Jan. 5, 1923.
10.	Vermont	Orpha I. McLam	Jan. 5, 1923.
11.	Indiana	Mrs. Elbert E. Meek	Jan. 6, 1923.
12.	Oklahoma	Mrs. D. E. Gibson	Jan. 6, 1923.
13.	Lake	Ruth Dumars	Jan. 7, 1923.
14.	Mansfield, O.	Mrs. Jessie P. Peckenpaugh	Jan. 8, 1923.
15.	Uncompahgre	Mrs. Willis A. Brown	Jan. 10, 1923.
16.	Des Moines	Emily V. Hamilton	Jan. 10, 1923.
17.	Delaware	Miss Elizabeth Fletcher	Jan. 11, 1923.
18.	Los Angeles	Mrs. H. G. Dean	Jan. 11, 1923.
19.	Chartiers	Mrs. Ralph A. Jamieson	Jan. 12, 1923.
20.	Concordia	Allie Esdon	Jan. 13, 1923.
21.	Albany	Mrs. Judson C. MacLaury	Jan. 15, 1923
22.	Kiskiminetas	Mrs. Mary J. Miller	Jan. 15, 1923.
23.	Omaha	Mrs. William G. Ure	Jan. 15, 1923.
24.	Monmouth	Mrs. J. L. McKnight	Jan. 15, 1923.
25.	Xenia	Mrs. D. W. Hogue	Jan. 15, 1923.
26.	San Francisco	Mrs. Eva McClurg	Jan. 15, 1923.
27.	Oregon	Mrs. C. W. Yates	Jan. 15, 1923.
28.	Kansas City	Mrs. H. B. Hutchman	Jan. 15, 1923.
29.	Southern Illinois	Mrs. Willis Crafts	Jan. 15, 1923.

LIFE MEMBERSHIP

SENIOR LIFE MEMBERSHIP

At $25 Each.

(Continued from January Magazine)

198. Mrs. Jas. Lyon, Turtle Creek, Pa., by Protheon Bible Class.

199. Mrs. Annie McIntosh, Turtle Creek, Pa., by her daughters Anna May McIntosh and Grace McIntosh Johnston.

200. Mrs. Nancy Johnston, Turtle Creek, Pa., by her husband W. H. Johnston and sons, in memoriam.

201. Mrs. R. V. Blankenbueler, Elizabeth, Pa.

202. Mrs. T. C. Reed, Latrobe, Pa., by Ladies Adult Bible Class, U. P. S. S.

203. Mrs. Frank Cochran, Latrobe, Pa., by Ladies Adult Bible Class, U. P. S. S.

204. Mrs. Thos. B. Hunter, Latrobe, Pa., by Ladies Adult Bible Class U. P. S. S.

205. Miss Gloria Blackburn, Irwin, Pa., by her parents.

206. Miss Mable Blackburn, Irwin, Pa., by her parents.

207. Miss Agnes Fulton, Irwin, Pa., by her father.

208. Mrs. Charles O. Brown, Irwin, Pa., by her husband.

209. Miss Ella Brown, Irwin, Pa., by her brother Floyd Brown.

210. Mrs. Gerard S. Bryce, Mt. Pleasant Pa., by her husband.

211. Mrs. Adam Wilkinson, Mt. Pleasant Pa., by Mr. Gerard S, Bryce.

212. Mrs. James McLain, Mt. Pleasant Pa., by her son and daughter, Mr and Mrs. Earl McLain.

213. Miss Lou Snyder, Mt. Pleasant Pa., by a friend.

214. Mrs. Madeline Shaw Shumar, Mt.

Pleasant Pa., by Mrs. Mary E. Shaw, in memory of her father Thomas Smith Shaw.

215. Mrs. Ora Shaw Albert, Mt. Pleasant Pa., by Mrs. Mary E. Shaw in memory of her father, Thomas Smith Shaw.
216. Mrs. Alex Hudson, Irwin, Pa., by her her husband.
217. Mrs. J. W. Snyder, Irwin. Pa., in memory of her son, J. Howard Snyder, by her husband.
218. Mrs. Nan Brown, North Irwin, Pa., by Irwin's W. M. S.
219. Mrs. J. S. Sheffler, Greensburgh, Pa.
220. Mrs. Geo. E. Barron, Greensburgh, Pa.
221. Mrs. Ida E. Barron, Greensburgh, Pa., by friends.
222. Mrs. Sarah E. Sturgeon, Greensburgh Pa.
223. Miss Daisy Fulton, Greensburgh, Pa.
224. Mrs. Popsie D. Moore, Greensburgh Pa., in memoriam, by her son Clyde B. Moore.
225. Miss Pearl Moore, Greensburgh, Pa., by a friend.
226. Mrs. Homer Milliken, Swissvale, Pgh, Pa., in memory of her mother, Mrs. Harriet Jennings.
227. Mrs. Janet M. Elliot, Murrysville Pa., by her daughter, Elizabeth Elliot.
228. Mrs. Mabel Greer, Export Pa., by Mr. and Mrs. J. C. Greer.
229. Mrs. Barbara Merithew, by a friend.
230. Mrs. Annie Mac Murtrie, (in memoriam) By a friend.
231. Mrs. Pauline Atchison, Pierce Colo.
232. Mrs Arthur Hickman, Greely, Colo.
233. Mrs. E. R. Rice, Sterling Kansas.
234. Mrs. Gerard Megchelsen, by Rev. and Mrs. Karl Megchelsen, Sterling, Kans.
235. Mrs. W. C. Holmes, by her husband, W. C. Holmes, Sterling, Kans.
236. Mrs. Lora Fulton, by her husband F. Fulton, Sterling, Kans.
237. Rev. J. M. Duncan, Arlington, Wisconsin.
238. Mrs. Wallace Towers, Merrimac, Wis.
239. Mrs. J. W. Park, Long Beach Calif., by W. M. S. Kirkwood, Ill.
240. Mrs. Linna Beord, Monmouth Ill., by Agnea Beord
241. Mrs. Eva Hewitt, Spokane, Wash., by Agnea Beord.
242. Mrs. Sadie McMurray, Cannonsburg, Pa., by her son and daughter Mr. Jos. H. McMurray and Mrs. J. S. Milholland.
243. Mrs. Jessie Kneff Heinrich, by W. M. S. of 1st, Ackron.
244. Mrs. M. M. Copeland, Pittsburgh, Pa.
245. Mrs. Andrew Franklin Purdy, Coropolis, Pa., by her sister, Mrs. Martin Clever.
246. Mrs. H. C. Hildebrand, McKees Rocks, Pa., by Mrs. Ella Walker.
247. Bessie R. Shillady, Pittsburgh, Pa., by a friend, in memory of her mother.
248. Mrs. R. R. Kerr, Martin's Ferry, Ohio, by her husband R. R. Kerr.
249. Mrs. Jennie R. Blevins, Slippery Rock, Pa., by her mother, Mrs. James McKissick.
250. Mrs. J. J. Everhart, Volant, Pa., by a friend.
251. Mrs. Donald MacKenzie, New York City, by a friend.
252. Mrs. J. C. McConnell, by Mr. and Mrs. E. M. Bell.
253. Mrs. Charles Gilmore.
254. Robert A. Bole, by his sister, Mrs. J. C. Hare.
255. Miss Lucille Nichol, Brooklyn, N. Y.
256. Mrs. W. J. Robinson, Viola, Kansas, by her father and mother, Rev. and Mrs. W. C. Adair.
257. Nancy Walker, Philadelphia, Pa., by Elizabeth McQuiston Pistor.
258. Mrs. A. E. Sazey, Chicago, Ill., by Mr. and Mrs. A. W. Haynes.
259. Mrs. C. Fergerson, Sandwich, Ill., by W. M. S. of Somonauk U. P. C.
260. Mrs. Janie Graham, Waterman, Ill., by her mother.
261. Mrs. William Anderson, College Springs, Ia., by W. M. S. of College Springs.
262. Mrs James Milford, Atlantic, Iowa, by her daughter, Mrs. Elizabeth Nelson.
263. Mrs. Margaret E. McNary, by first Burgettstown W. M. S.
264. Mrs. C. M. Greer, by her husband.
265. Miss Maggie Weaver, by two friends.
266. Mrs. R. L. Grant, Cannonsburg, Pa.
267. Miss Rebecca Henderson, by her sister Mrs. J. A. McCalmont.
268. Mrs. Allis M. Porter, by Mr. and Mrs. C. L. Reed.
269. Mrs. Letitia McBurney, Hickory, Pa., by her daughters, Jean D. and Martha L. McBurney.
270. Mrs. Anne Jane Glass, Hickory, Pa., by Lee and Mary Glass.
271. Mrs. John I. Simpson, Jr. by her sister.
272. Mrs. Laura Bell Cleland. by her mother, Mrs. E. J. Bell
273. Mr. Isaac Ferguson (In memoriam), by his sister, Mrs. May Stewart.
274. Mr. Ira F. Kryster (In memoriam), by Mrs. May F. Stewart.

275. Mrs. Earl Boak, R. D. 3, McDonald, Pa., by a friend.
276. Miss Emma R. Peacock, Bridgeville, Pa., by the Venice Y. W. M. S.
277. Mrs. Isaas V. Pollock, by her children.
278. Mrs. Martha Brownlee Bovard, by her mother.
279. Miss Jennis A. Rogers, by a friend.
280. Mrs. Annie R. McBurney.
281. Mrs. K. M. Kernott, by her husband.
282. Mrs. Mary Thompson Scott (In memoriam) by Miss C. C. Thompson.
283. Mrs. Robert B. Leslie, by her husband.
284. Mrs. Martha E. T. Brownlee, by her husband.
285. Mrs. Gretta B. Donnan, (In memoriam) by her daughter, Mrs. Dorothy D. Whitworth.
286. Mrs. A. W. Beeson, Washington, Pa.
287. Mrs. J. A. Wallace, Washington, Pa.
289. Miss Louisa Brownlee, Washington, Pa.
290. Miss Romaine Russell, Washington, Pa., by a friend.
291. Mrs. H. P. McConnell, Washington, Pa.
292. Miss Isabel Blair, Abyssinia, by Anna Y. Thompson M. Circle.
293. Mrs. J. C. Cullen, Houston, Pa.
294. Mrs. W. F. Harley, Houston, Pa., by a friend.
295. Miss Anna Dinsmore, Houston, Pa., by her sister, Miss Elizabeth Dinsmore.
296. Mrs. Chas. R. Riggle, Arden, Pa.
297. Mrs. Sarah A. McConnell, Pittsburgh, Pa.
298. Mrs. Nellie Hazlett, Pittsburgh, Pa.
299. Mrs. Bertha Costello, Pittsburgh, Pa.
300. Mrs. Elizabeth Schuetz, Pittsburgh, Pa.
301. Mrs. Agnes M. Brown, Pittsburgh, Pa.
302. Mrs. John McKinley, Pittsburgh, Pa., by daughter, Mrs. G. E. F. Gray.
303. Mrs. Louise R. Sterritt, Pittsburgh, Pa.
304. Mrs. Frank R. Dillon, Pittsburgh, Pa., by daughter, Isabelle W. Dillon.
305. Mrs. C. K. McGeorge, by a friend.
306. Mrs. Anna M. Abbott, Pittsburgh, Pa., by Mother, Mrs. Elizabeth McKown.
307. Miss Helen Ferguson, Knoxville, Tenn., by friends.
308. Mrs. George Hurd, Knoxville, Tenn., by Miss Ida Woods.
309. Miss Jane Henry, Knoxville, Tenn., by two friends.
310. Miss Margaret McClurkin, Princeton, Ind., by Miss Maria Blair.
311. Miss Anna O. Brown, Nampa, Ind., by Mr. and Mrs. S. E. Brown.
312. Mrs. Ida R. Hill, Sterling, Kans., by friends.
313. Mrs. Mattie A Patton, Sterling, Kans., by friends.
314. Mrs. J. G. Heidish, Pittsburgh, Pa., by her husband, in memory of her daughter Mabel N. Heidish.
315. Mrs. Laura Allen, Carnegie, Pa., by her son and daughter, Mr. and Mrs. Alfred Levy.
316. Mrs. Ella Ford, Carnegie, Pa., by Mrs. Anne Lea.
317. Miss Jennie Frew, Carnegie, Pa.
318. Mrs. Lizzie Gamble, Carnegie, Pa., by her son James Gamble.
319. Mrs. Anna Hunter, Caarnegie, Pa., by Wm. Hill Bible Class.
320. Mrs. Harry Prosser, Carnegie, Pa., by her husband.
321. Miss Frances Patton, Carnegie, Pa., by Mrs. J. M. McQuilkin.
322. Mrs. Seynour Sloan, Carnegie, Pa., by her son, George Sloan.
323. Mrs. Fred Knapp, Cuddy, Pa.
324. Mrs. W. John Berry, Pittsburgh, Pa.
325. Mrs. Sarah Colwell, (In Memory) Pittsburgh, Pa., by her husband, Son and daughter.
326. Mrs. Sarah Skelly (In Memory) Pittsburgh, Pa., by her daughter, Miss Mae Skelly.
327. Mrs. Rebecca McCutcheon (In Memory) Pittsburgh, Pa., by her daughter, Lyda McCutcheon.
328. Miss Sarah Reid (In Memory) Pittsburgh, Pa., by her sister, Mrs. Alexander McAteer.
329. Maria Ione Gray, Verona, Pa., by Mr. and Mrs. Dean E. Gray.
330. Mrs. Thomas S. Cochard, Pittsburgh, Pa., Mr. and Mrs. Clyde E. Burkhart.
331. Miss May Lockhart, McDonald, Pa., by Robinson's Run W. M. S.
332. Mrs. J. J. Campbell, Homer City, Pa.
333. Mrs. W. H. Frank, Indiana, Pa., by Dr. and Mrs. James A. Lawrence.
334. Mrs. Margaret A. Calderwood, Johntown, N. Y., by her children.
335. Mrs. Margaret Beavers, Los Angeles, California.
336. Mrs. J. D. Irons, Los Angeles, Calif.
337. Mrs. I. G. Burbeck, Los Angeles, Calif.
338. Mrs. M. B. Patterson, Los Angeles, California.
339. Mrs. Chas. E. Alexander, Los Angeles, California.
340. Miss Anna A. Stewart, Los Angeles, Calif., by her father, Mr. Seth F. Stewart.
341. Mrs. J. D. McLean, Los Angeles, Calif., By her husband.
342. Mrs. Lee Whiston, Los Angeles, Calif., by Women's Bible Class, First Los Angeles.
343. Miss Rachel H. Jamison, Los Angeles, Calif, by Mrs. W. E. McCulloch.
344. Mrs. Ruth Carmichael, Los Angeles, Calif., by Mrs. Ralph Martin.
345. Miss Kate McMinn, Los Angeles, Calif., by Misses Venna and Grace Finney.
346. Mrs. Hannah Elizabeth Proudfit, Pasadena, Calif., by Misses Cynthia and Rose T. Wilson.
347. Miss Anna Mary Cowan, Santa Anna Calif., by her cousin.
348. Mrs. A. J. McFadden, Santa Ana, Calif., by her mother, Mrs. W. H. Kelso.

(To be continued.)

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETIES.

Pawnee Presbyterial—Lincoln Una Coie Society—12 members; Pres. Miss Margaret Hymer.

Other congregations have societies in process of organization. Hundreds of Churches are still making no known effort to conserve their girls and young women to mission work even in the local congregation. What can the future of our mission fields, yes, even our congregations be if such apparent listlessness continues? Our Church will rise or fall in proportion to the extent of interest it shows in evangelism at home and throughout the world. On which side of the balance is your congregation?

If you have a new society and have not yet sent in the data for publication, please attend to this matter at an early date. Honest effort and attainment deserve their reward.

Just ten presbyterials have thus far reported new societies and only twelve new societies from these ten presbyterials. When may we expect to hear from you?

YOUNG WOMENS SPECIAL.

Again is this matter mentioned. Every interested young women wishes to know just how this fund is growing. The best yet at this time of year! $556 received since December 1, or a total of $2058 reported January 1. This is $609-.50 better than January 1, 1922. Keep in mind this,—that if each society remits at the rate of $1.00 per member for the year we will easily reach the sum required, $6764, to be exact.

CAUTION.

There are still societies of young women that appear to feel satisfied to pay their $1.00 per member to Young Womens special, the Thank-Offering and perhaps an assessment for presbyterial or general expenses and nothing more. Suppose every society did that, where would our mission departments draw from, and the parsonage work? Does payment to Y. W. Special absolve a Y. W. society from helping with the salary of the presbyterial? Missionary? Not necessarily. *Almost every society can help in the support of every department of work in the W. G. M. S. and add something for the missionary's salary; also, keep its own special fund up to the dollar mark.* For the most part it is a matter of just plain planning. Let no society be satisfied with less than the best as to knowledge and effort.

"SELF-ENCOURAGEMENT."

Bid farewell to gloom, Faintheart and Can't-do-it. We are in the morning of new opportunities. To admit any of the aforesaid into our lives will mean a lessening of usefulness if not indeed an overcoming by discouragement.

You have watched the face of the young girl who has just given her first public performance. There was an expression of hope mixed with wonder on her face. You offered a word of encouragement and perhaps praise. A look of satisfaction and determination coupled with pleasure appeared and you know she had covenanted with herself to make a greater effort next time. Suppose fault finding or under criticism had been your greeting the chances are that the spirit of your hopeful young friend would have been burdened with the feeling of failure, and discouragement would have done its work.

Failure occasioned by outside influ-

ences is bad enough, but how much more serious is it to be self-defeated. If you do not believe in your self, how can you expect others to accept you? The warning of the old colored man is good: "Don't ye go around diskeragin' yourselves," Discounting your ability admitting fear as a guest , are almost sure to cause whole or partial defeat. Measure your strength instead of your weakness. What you are looking for, disaster may come. Why not cultivate the hopeful spirit. Hope for the best.

Christian workers are oftentimes in need of cheerful suggestions. It is discouraging if only a few persons can be really relied on and the wonder grows how Christian women and young women can remain Christian, so luke warm are they. An appalling number utterly impassive regarding worth while world momentous objects and enthuses to the boiling point on some fleeting pastime. Instead of Christian workers being discouraged utterly because of this, should arise, get busy and press on and say "Don't ye go around diskeragin' yourself." If others are overlooking real joy, there is no reason why earnest souls should do likewise.

Societies also need to cultivate self-encouragement, especially those in charge. So often when a new organization is announced the statement is made that "the girls are interested now and we are so anxious that this interest continues." Of course it is most natural to thus express ones thought. Is there not an unwritten thought underneath which if expressed would be," we fear the interest will not continue?" Even a dog can read the look of pleasure or goodwill, of hope or fear on your face and in your action. Did you ever stop to consider that your own discouragement as a leader reflects in your band of girls, even though you make no vocal expression?

Many new societies come into being in the late fall and early winter. Those who "mother" the movement need to encourage themselves constantly. Setbacks may be near at hand. Interest is apt to flag, enthusiasm to grow cold. Perhaps personality has been depended on wholly as the factor in success. All virtues have their source. While self must be constantly encouraged, the courage must come from a higher source. The whole missionary project is God's work. We are His workman, His agents. May we be faithful. "Believe in God, believe in your work, and take courage" and "Don't ye go around diskeragin' yerselves."

IDA B. LITTLE.

Pasrur, India, Dec. 7, 1922.

Dear Friends,

We have been very much disappointed this fall that quite a number of our old girls did not return to school. Many reasons are given, but very few of them are good ones.

Among these was a Fourth Class girl of about twelve years of age. Her mother, who is a widow and has been helped abundantly for several years by the missionaries, decided that she would get this little girl engaged, for she is yet too young to be legally married. I can not say for how much money the bargain was made, but we have every reason to believe that it was quite large. Covetousness had taken hold of the heart of the mother.

More than that, the grown up man to whom the girl was engaged is a thief, rascal and Roman Catholic. Still more the mother went so far as to cause her daughter to live in sin by having the man come and live in their house.

This was the condition when Presbytery met in that village last month. At once I heard about the situation, for it was quite a stench in the nostrils of the people. The house was watched to know when the mother and daughter would return from their work, and then Mr. Mitchell—it was in his district—one of the Elders of the village and I went to get the girl. We surely did take them by surprise! Practically no resistance was made, and the girl was ours. We brought her home with us in the motor, so she is back in school again, happy and getting along nicely. I told her that she could not understand now why we were forcing her to leave her mother and

home, but in years to come when she does understand she will thank us for it.

The report was that the police were about ready to nab the man in question for stealing, so here is hoping that the mother may be brought to her senses and that the girl may be saved. Recently a letter came from one of the relatives in the village telling me that the mother and another relative were making it known all through the village that men were coming to the school some night to take the girl, either awake or asleep. We have not yet heard of them, and neither are we much afraid of their coming.

Pray with us for this girl that she may be spared from being compelled to marry such an unworthy man, and that her mother may be made right. The man is also illiterate. We are so glad to have the girl again.

Yours most sincerely,
DORA B. WHITELY.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

HOME MISSIONARIES AT WORK.

Mrs. E. C. Little began work as missionary among the Italian's in the Italian Mission, Los Angeles, California, December first. She reports "only 30 calls this month because so much time was taken for Christmas, and the membership is so scattered." A Missionary Society is just being organized, but their Thank Offering amounted to $25.

Mrs. Tracy, missionary of Los Angeles Presbytery, has been for several months in the West Washington District. Since the opening of this Sabbath School in March, the attendance has steadily increased. Present enrollment 143. Attendance November 26, 109. Offering $5.23. Rev. Rex Lawhead has taken charge of his field. The first Sabbath he preached to a congregation of 65. The Sabbath School had an old fashioned "pound party" for Mr. and Mrs. Lawhead. The interest of the people in both Sabbath School and Church is growing steadily.

Miss Lippert, missionary in San Francisco Presbytery, now working in 2nd San Francisco reports enrollment in Sabbath School of 73 with an attendance of 65. This Church is located in a Catholic settlement and is only two doors from their Church. Miss Lippert has, in calling, located 118 not connected with any Church.

The evening of the Christmas entertainment provisions were brought to provide dinners for three needy families and $19.00 was given for Near East relief. This is the first time this has been done. Five of the women attended the Presbyterial Prayer Meeting, in the first Church, also for the first time. They are now planning for a Thank Offering next year.

Miss Laura Sawhill, missionary in 4th Church, Spokane, Washington reports an enrollment of 163, highest attendance in November 87. The attendance fell off in December owing to weather conditions, such as two feet of snow, followed by cold weather, from 6 to 20 degrees below zero for the first three weeks, followed by more snow and this by a "Chinook wind" when the streets were almost impassible with slush. The attendance averaged 49 for this month. Miss Sawhill reports a Thank Offering of $11.55.

Miss Ruth Findley of the Boulevard congregation, Denver, Colo., writes the Sabbath School has shown a marked increase, average attendance 56. Much time was given by the missionary in preparation for the Thank-Offering service, which was given by the children and for the Christmas entertainment. Last year the Thank Offering was $13.85 and this year $50.89. Miss Findley writes "The gifts I most appreciated was from the parents of three of my Sabbath School and junior children, given in appreciation for teaching their children The Word of God." This from Catholic parents.

FRENCHBURG NOTES.

The work of the school goes on as usual. The attendance continues over two-hundred, with forty boarders at the dormitory. The weather conditions have been very favorable; there has been very little snow or cold weather and the roads are still good. The long drought was broken about the middle of December and the water supply has been adequate for the first time in six months. Both tanks are filled to overflowing and every one is thankful.

The annual Thank-offering program was given the last week of November. A miscellaneous program of music and Bible drills was presented by the Juniors and a short pageant by the Kings Daughters. The Thank-offering amounted to $100.00. Of this amount $68.10 was from the W. M. S., $10.70 from the King's Daughters, $21.10 from the juniors. This offering was not quite as large as that of last year, but more people had a part in it, and a very good spirit was shown.

The Communion on December 10 was a time of spiritual blessing. A week of special meetings preceeded, planned to be a time of re-consecration rather than an evangelistic campaign. But the students took up the evangelistic work, formed voluntary prayer groups and did personal work. The spirit among the whole student body was very fine. At the close eight young people united with the Church. The Church was crowded every night, in spite of the rain which began at that time. Showers of rain and showers of blessing came down at one time and satisfied our thirsty souls. The attendance at Church services has been very good all winter.

The community has been shaken by a raid by prohibition officers on a moonshine still on the edge of this country. Three attempts were made before the 'shiners were all caught and the still destroyed. A prohibition officer was killed at each attempt and the leader of the gang so badly wounded that he died on the way to town. Another of the gang was badly wounded but will probably recover. Four violent deaths, and no one knows how much suffering and misery have been brought about by the lawbreakers of this one valley. Five men are in jail at Lexington waiting a trial in the federal courts. We hope this experience will be a good lesson to the lawbreakers in other places.

Christmas is a season rather than a day at Frenchburg. Festivities began on Wednesday, December 20 with a big dinner at the Dormitory and afterward a huge gift-pie from which each student drew a gift. Thursday afternoon the various grades in school gave programs of interest, and gifts of books and dolls were given to the first two grades. At three o'clock from the porch of the teacher's home, a distribution of dolls and toys was made to all the little folks under six years of age in the school district. In the evening the Frenchburg Sabbath School, assisted by the branch at McCausey gave a miscellaneous program to a full house. The White Gift was collected, amounting to $22.15. After the program came the immortal Santa Claus with a treat of oranges, candy and nuts. Friday and Saturday were given to the distribution of packages of clothing and toys to the most needy families of the county. Thirty-five packages valued at $500.00, or more, went to carry Christmas cheer where Christmas could not be kept without such help. The kindness and labor of Churches and missionary societies all over the country has made this donation possible. Gratitude is extended to all these societies both from the workers at Frenchburg and the families who received the benefits.

The Fortieth Annual Convention of the Womens General Missionary Society June 16-20 at Los Angeles, California.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

January is the month of Conferences. The most important perhaps being the Foreign Missions Conference of North America, to which Mrs. J. D. Sands, President of the Board, and the writer were sent as delegates. It was held in Bethlehem Pa. where the Moravian Church was established in 1763. The first meeting was held at 7:45 in the Moravian Church built 175 years ago, and still in good condition, used by a large congregation for its regular worship. The principal address was by Dr. Robert E. Speer of the Presbyterian Board of Foreign Missions. The conference opened on the 9th of January and adjourned on the afternoon of January 12th. The attendance was large and very representative, every Evangelical Church in the United States and Canada having sent delegates. Women's Board and Men's Boards had equal representation based on the amount of money received the previous year for Foreign Missions.

The work in China and Japan was discussed in all its bearings, emphasis being given to the education of women in both of these lands. President Mary E. Woolley gave a very interesting report of her journey to the Far East, dwelling especialy on the education of women in China. Work in India was also discussed and a very interesting paper entitled "Foreign Missions as Seen by a Layman" was given by Mr. James M. Speers.

At the conclusion of the program on Friday evening, January 12th, we proceeded to New York to attend the annual meeting of the Federation of Women's Boards of Foreign Missions of North America. It opened on Saturday morning, January 13th, by a meeting of the Executive Committee. Popular meeting was held in the afternoon of the same day when Summer Schools and Conferences, Christian Literature for Women and Children on Mission Fields, and Inter-denominational Institutions on Foreign Fields were discussed.

A very interesting report by Mrs. Henry W. Peabody on the result of the campaign for the Woman's Union Christian Colleges of the Orient was presented. While the campaign was not finally concluded, Mrs. Peabody expressed herself as being very happy over the outlook so that we might expect to learn in the near future that the entire sum of $3,000,000 had been raised.

On Saturday afternoon a popular meeting was held, addressed by Miss Harriet Taylor on the significance of the China Christian Conference, and C. Leighton Stuart, President of Peking University, addressed the congregation on "Changing Missionary Conditions."

Monday morning at ten o'clock the Federation again convened, when reports of Committees on By-Laws and Nomination were heard and election of officers followed. A Methods Forum was very helpful and instructive. Papers were presented on Work for Women, Young Woman, and Children. The meeting was held in the Assembly Hall of the Young Women's Christian Association, 600 Lexington Avenue, New York City.

On Monday afternoon, the Vested Choir of the Y. W. C. A., opened the meeting with a processional and song. The principal subject for discussion was Foreign Students in America, followed by an address by Miss Sui Wang, M. A. an educated, cultured young woman of China who expects to go back and lead in educational service in her own country.

The building of the Young Women's Christian Association being but two squares from the W. W. White Bible School, Mrs. Sands and the writer accompanied by Miss Robertson, the Secretary of our Convention, went to visit the United Presbyterian Students in attendance. Here we found Miss Omah Woods of Monmouth and Tarkio, Miss Florence Davidson, an outgoing missionary of this year, and Miss Alice Burnum of India. We were sorry to find that Miss Mary H. Reed of Egypt was not in. After an interesting conversation concerning the school and the advantages to be derived therefrom, we concluded that it would be a wise thing for

every outgoing missionary to take a course in the White School or some similar Institution.

The next day, Tuesday, Dr. Hervey of Brooklyn, came over and escorted Mrs. Sands and Mrs. Campbell to the Rev. Dr. Crosbie's Church in Brooklyn where a meeting of New York Presbytery was being held and also a meeting of the newly organized New York Presbyterial. We were very much gratified to meet the ladies, to discuss the various objects of interest in our Missionary Work and to assure them of our interested cooperation in Missionary service. A bountiful dinner was provided by the ladies of the congregation, at which we were very glad to meet the Secretary of the Missionary and Efficiency Committee of our Church, Rev. J. H. White, D. D.

At eight o'clock the same evening, an open meeting was held, when Mrs. Sands and Mrs. Campbell were both given an opportunity to tell something of the WOMEN'S GENERAL MISSIONARY SOCIETY. Dr. White followed with a very illuminating address on the Budget System of the United Presbyterian Church, and its condition at date.

Mrs. Crawford, the President of the New York Presbyterial, took us over in her machine from Brooklyn to the New York Hotel. Next morning, we were up bright and early to take the first train from New York to Atlantic City, where we were expected to join Mrs. Cook and Mrs Wilson as delegates to the Home Mission Council and the Home Mission Council of Women which was in session in the City by the Sea.

This Conference is held jointly by the above named bodies. A lady and a gentleman presiding at alternate sessions. The discussions on the Negro Problem. Co-operation of all Evanlical Churches, Student Work with a fine pledge somewhat similar to that used by the Student Volunteer Movement in which the young men and women agreed to give their lives in Christian service in this land, so that America might indeed be the leading Nation of the World in moral and religion influence were most interesting.

We were interested to note that a special Committee reported on Work for the Blind with a view to having more literature published for the benefit of the 50,000 blind persons in this broad land. Study books for the coming year were presented and discussed. Good literature of all kinds was urged upon and strong speeches made convincing us that nothing but Christianity was able to save this country, which is in reality a "melting pot" for all the nations of the World.

* * * *

Three young women have been elected to go as Missionaries in the Autumn of 1923—one to Abyssinia one to Egypt and one to India. Other applications will be considered at the meeting of the Board the first Tuesday in February.

Miss Ruth Work has been comparatively disabled on account of an injury to her foot which she received before sailing for Egypt. She is now in Tanta Hospital under the care of our beloved Dr. Grant. Will every reader pray that Miss Work may be speedily restored to health and able to resume the important position in the Pressly Memorial Institute which she fills so well. Pray that divine wisdom may be given to the Boards as they are to consider Foreign Applicants so that only those may be chosen whom the Lord has called to His service in Foreign Lands.

Pray for the coming Convention in Los Angeles, for the Program Committee, for the Local Committee of Arrangements, and for the Railroad Secretary, that her plans and those of the Board may be such that all the delegates shall be carried in comfort and safety to the Pacific Coast.

Will all who desire services of Missionaries or members of the Board traveling to or from the Convention please make their wishes known by addressing the Foreign Secretary as early as possible, so that definite plans may be made by which every part of the Church from Chicago westward may be visited.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

If those dear friends who sent Christmas boxes to the different missions in our field could realize the joy which they brought to the little folks who would have no gifts had they not remembered them. I am sure they would be paid over and over for their trouble and generosily. Packages too many to enumerate were sent to the different stations and every letter that comes says "Thank the good friends of our Church, who have remembered us so liberally. We do not know what we should have done without them."

Dr. Wilson of Chase City reports a number of boxes and barrels which were distributed to the needy and which were much appreciated.

December was remarkable for fine weather and the attendance at school was unusually large. At the time of this report, Dr. Wilson is a "shut in," suffering from a case of blood poisoning developed from a hurt received on his limb a number of weeks ago. We are glad to report he is improving and hope for his complete recovery for the opening of school, Jan. 2nd.

An epidimic of "flu" is visiting the mission at Athens, Tenn., and the minister and principal of the school, Rev. C. H. Wilson. is one of the victims. We hope he will be restored to his usual health in the near future.

Rev. J. W. E. Wade of Prairie reports attendance at both Church and school unusually good. We received a number of boxes from Philadelphia marked "North U. P. Church" and wishes to acknowledge them. As he does not know the name of either the pastor or president of the missionary society he is unable to express his appreciation as he would like.

The Prairie Church had a rally in November and raised $270.00 which is $100 more than they raised last year. They paid $100 on their budget and $150 on their New World Movement pledge. This is a good report from a mission where there is no one who has much over that required for living expenses. They have done what they could.

Mrs. Bennett, the wife of the farmer at Prairie has charge of the young people and is working hard to get them to do real work for themselves and others. They are working now to pay for a new piano and any donations, large or small from individuals will be most appreciated.

Mr. Bennett writes they are digging a well in the barn lot, that they may have plenty of water for the stock. They have been out of water since the last of September. This is being dug by the tenants, without expense to the Board and when it is finished they hope for a good supply of water. The water problem has been a very serious one at Prairie.

The Junior Special this year has been designated to equip the operating room in the Eliza B. Wallace, Memorial Hospital, Knoxville and a portion of it was to be applied to purchasing a new Sterilizing outfit. The contract for this has been given to the "White Surgical Supply Company" of Knoxville. As the need for the sterilizer was imperative, the Board decided to advance the money, until the Special shall be paid in.

The Hospital took care of 53 patients during the month—5 major and 3 minor operations. There were 7 students and 46 community patients. The receipts in the Hospital office were $350.

Dr. Cotton of Henderson was so busy because of the two fires there he was unable to settle down to reports for a month or two. He has somewhat recovered from the effects of the fire and has been able to house all the boys who remained. Several went home and have not returned. Some of the teachers have been sick which has caused some inconvenience.

They are asking that we may enlarge and improve Jubilee Hospital in order that they can be on the accredited list of hospitals in the state. It is hard to get nurses who will train in an institution that is not accredited.

In December Jubilee served 26 persons, having 4 major and 3 minor operations. These receipts were $329.53 and a balance of $44.43 is reported.

Our Hospital work in the 3 fields is a paying investment, not in dollars and cents perhaps, but in the good done to the sick and affected.

Mrs. Lillie Moore Smith, who as Miss Moore took charge of the Robinson Memorial Hospital. Miller's Ferry, has again taken charge and considers it a pleasure and privilege to be in the Mission once more, where she can help others in the name of the blessed Master. She has 3 nurses in training and she, together with all our workers, asks that they may be sustained and helped by your prayer. *Do you in your Societies and homes pray for the work and workers among the Freedmen?*

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE REPAYMENTS
For the month of October 1922.

Hutchinson, Kansas	$ 83.25
Akron, Ohio., Monroe Memorial	50.00
Kenton, Ohio	75.33
Somerville, Ohio	49.95
Luxor, Egypt	180.00
Oskaloosa, Iowa	51.33
Grinnell, Iowa	55.50
Lakewood, Ohio	141.25
Economy, Ambridge, Pa.	26.00
San Antonia, Texas	82.00
Roberts, Idaho	27.75
Youngstown, Ohio, Brownlee Woods,	154.66
Barstow Colony, California	33.26
Oakland, California	55.50
Chicago, Ill., Eighth	41.63
Cuyahoga Falls, Ohio	82.41
Cleveland, Ohio, Second	169.67
Albia, Iowa	69.38
Montrose, Coloralo	70.63
Oklahoma City, Okla	30.26
Toledo, Ohio, East	23.55
Detroit, Michigan, Military Ave.	80.04
Total	$1633.36

PARSONAGE REPORT
For the month of November 1922.

Riverside, California	$ 55.50
Monmouth, Ill., West Side	83.25
Oklahoma City, Okla.	30.26
St. Louis, Mo. Third	94.17
Akron Ohio, First	117.71
Spokane, Wash., First	63.60
Rochester, Pa.	155.40
Ewing, Nebraska	55.50
Chicago, Ill.. Eighth	41.63
Economy, Ambridge, Pa.	26.00
Toledo, Ohio, East	23.55
Bellingham, Wash.	60.00
Total	$806.57

MISCELLANEOUS GIFTS.

A friend	$ 25.00
Annie R. Tedford	5.00
Myrtle Davis	10.00
Mrs. Isabella Tucker	10.00
Tom Mansel	5.00
Henrietta Cowden	41.00
Try Circle Class, K. C., Mo.	5.00
Winchester S. S.	5.00
A friend	50.00
Mrs. I. M. McCullagh	25.00
Women's Bible Class, North Bend	35.00
Cutler Cong., and S. S.	51.50
Second Cleveland, S. S.	15.00
A friend of Missions	5.00
Bible Class, Sewickley	25.00
First Wichita Cong.	12.50
West Union W. M. S.	33.00
Mrs. J. A. McKirahan	5.00
Mrs. James Cowan	50.00
Shadyside Congregation	50.00
Annabella F. Cooke	40.00
Total	$503.00

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1923-24.

Foreign

Building With India (Senior), cloth 75c., paper, 50c.
How to Use "Building With India," 15c.
Suggestions to Leaders for "Building With India." 15c.
The Wonderland of India (Junior), paper only 40c.
Guide for Leaders for "Wonderland of India." 15c.
India Primary Picture Stories, 50c. per set.
Everyday India, Picture Sheet, 25c.
Boys and Girls of India, Picture Sheet, 25c.
Larola, (A one-act India play), 25c.

Home.

The Trend of the Races (Senior), cloth 75c., paper 50c.
Suggestion for Leaders for "The Trend of the Races," 15c.
The Magic Box (Junior), paper only, 40c.
Leader's Manual for "The Magic Box," 15c.
Negro Primary Picture Stories 50c. per set.
Negro Neighbors Picture Sheet, 25c.
Maps—Egypt, India, Sudan and Abyssinia. $1.00 each or $2.75 for the three.

Standard Mission Study Books.

Facts and Folks in Our Fields Aboard. Cloth, 75c., paper, 50c.
How to Use "Facts and Folks," 15c.
Facts and Folks Pageant, 15c.
The UP Trail, 40c.
How to Use "The UP Trail," 15c.
Pictures and Tickets for "The UP Trail" trip, 1c. each, 10c. per doz.
Missionary Lessons for Youngest Juniors, 30c.

Standard Supplies.

Prayer Cycle. 10c. each, $1.00 per doz.
Daughters of India, 10c. each, $1.00 per doz.
The Power House at Pathankot, 75c.
The President's Book, 15c.
Recitation Book for Juniors and L. L. B., 25c.
Missionary Mother Goose Rhymes, 25c.
Wall Roll, $1.00.
Missionary Game, 25c.
Post Cards of our Foreign Fields (18 in set), 2c. each, 30c. the set.
Statistical Reports, 15c.
Budget Cards, 35c. per 100.
Contribution Envelopes for W. M. S., Y. W. M. S., and Juniors, 25c. per 100.

Little Daughters of India, 2c.
Little Girl Life in India, 2c.
When Death Comes in India, 2c.
A Woman's Sorrow, 2c.
Hospitals-Freedmen, 3c.
Influence of Mission Schools in the South, 3c.
Women's Work in Freedmen's Missions, 2c.
The Plea of the Submerged Tenth, 3c.
A Needy Race, 3c.
The Americanization of the Native American, 3c.
Work at Simnasho, 3c.

Leaflets for March Program.

I wish You Were a Doctor, 2c.
The Chains of Suffering, 4c.
Cap'n Pratt, 3c.
Cap'n Pratt Goes to School, 3c.
India Leaflets as Listed in November Magazine.
Child Life in India, 2c.
India's Womanhood, 5c.

The leaflets, "Hints to Presbyterial Literature Secretaries" has been revised and brought up-to-date. Copies are being sent to secretaries of record in the Statistical Report of 1922. If any Presbyterial Secretary to Literature has not received one, please send address to headquarters and one will be sent. We trust these leaflets will be of help to all literature secretaries.

Do not delay securing the 1923 Prayer Cycle. There should be at least one in each family of the congregation. We will send 100 for $7.50.

IMPORTANT NOTICE.

On account of a nervous breakdown of the General Junior Secretary Mrs. Milliken, the Junior Department will be cared for by the President of the Board Mrs. J. D. Sands, until further notice.

All communications in regard to Junior work are to be sent to "Women's Board Rooms, 904 Publication Bldg., Pittsburgh, Pa." Junior Dept.

Presbyterial Junior Secretaries are asked to send immediately to the Board rooms their proper address and the number of blanks they will require for the annual statistical report, as these will all be sent out from headquarters.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE READINGS FOR MARCH.

Self-Surrender.

1. "Ye are not your own." I Cor. 6:9-20.
2. "Present your bodies." Romans 12.
3. Only one Master. Matt. 6:19-34.
4. "Not unto the—selves." 2 Cor. 5:1-15.

Assurance.

5. "No man—out of my Father's hand." John 10:7-30.
6. "All Mine are Thine." John 17.
7. "The Lord is faithful." 2 Thess. 2:13-17, 3:1-5.
8. "Shall not come unto condemnation." John 5:1-24.
9. "Believeth—hath everlasting life." John 3:25-36.

Self-Examination:

Have I these signs of the New Life?

10. Sorrow for sin? Ps. 51.
11. Trust in God? Ps. 37:1-8.
12. "Looking unto Jesus?" Heb. 12:1-13.
13. "As obedient children?" I Pet. 1:13-25.
14. Spirit—fruit in character? Gal. 5:13-26.
15. Clean living? Eph. 5:1-21.
16. Love to God and fellow-men? I John 4.
17. Luke 6:27-38.
18. Prayerfulness? Luke 18:1-14.
19. Luke 11:1-13.
20. Thankfulness. Ps. 100.
21. Ps. 103.
22. Humility. James 4.
23. Phil. 2:1-12.
24. Happy anticipation of Heaven. Rev. 21: 1-7,22:1-5.

Confessing Christ.

25. Christ commands it. Matt. 10:16-39.
26. Do not fear results. Luke 12:1-9.
27. Heavenly reward. Rev. 2:7-13.
28. Be not a coward, like Peter. Mark 14: 53-72.

Personal Testimony.

29. Tell your friends. Mark 5:1-20.
30. John 1:35-51.
31. John 4:28-30, 39-42.

ANSWERS TO BIBLE QUESTIONS 1—20.

1. Numbers 13:25.
2. Matt. 4:2.
3. Jas. 5:11.
4. Jude 14.
5. I Sam. 1:20.
6. Gen. 35:16-18.
7. Gen. 37:2.
8. 80—Acts 7:23, 30.
9. Jonah 2:15.
10. Saul's Conversion Acts 9.
11. Dan. 5:27.
12. Psa. 103:14.
13. Paul and Silas. Acts 16:25.
14. Numbers 20:1.
15. ~~Joseph~~ Joshua 24:32.
16. Hosea 7:8.
17. Ezek. 1:3.
18. Joshua 17:2; Judges 6:11.
19. Numbers 13:6.
20. Hebrews 11:31; James 2:25.

21—40.

21. Who told Jesus about the lad with the five loaves and two fishes?
22. Where was Lydia converted?
23. Who was instrumental in the conversion of Cornelius?
24. What book closes with a great promise to one who "converteth one from the error of his ways?"
25. Name two people who lived at Bethlehem.
26. Name two people who lived at Shushan the palace.
27. Who was Mahlon?
28. Who was Jemima?
29. Who was Hammedatha?
30. Locate by month and day the day of atonment in the Jewish calendar.
31. Name a Nazarite in the O. T.
32. Name a Pharisee in the N. T.
33. How many chapters in II Thess?
34. Over how many provinces did Ahasuerus reign?
35. Over what country did Cyrus rule?
36. In what book beside the gospels is the Lord's Supper recorder?
37. Name the father of Abraham.
38. Name the father of Isaiah.
39. How many spies did Moses send to spy out the land?
40. How many spies did Joshua send?

Treasurer's Report For Months of October and November.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany	25.00	20.00								3.00				3.00				51.00
Allegheny	299.00	302.00	229.00	100.00	170.00	57.00	3.00		21.00					15.00	13.00	600.00		1809.00
Argyle			58.00															58.00
Arkansas Valley	9.00	142.00	4.00	10.00	9.00	6.00		10.00							1.00	156.00		347.00
Beaver Valley	100.00	400.00	515.00	7.00	35.00			15.00	3.00									1075.00
Boston	105.00	200.00	11.00						4.00	5.00				5.00				330.00
Butler	78.00	200.00	93.00	15.00	10.00	1.00	5.00	10.00		5.00	193.00			2.00	2.00	50.00		664.00
Cedar Rapids	5.00	169.00	4.00	42.00	10.00		2.00	30.00								157.00		419.00
Chartiers	67.50	515.00	200.00	21.00	45.00	7.00		70.00	15.00	5.50	21.00		1.00	7.00	2.00	244.00		1221.00
Chicago	28.00	200.00	20.00		15.00	10.00	25.00		5.00	.60					2.00			305.60
Cleveland	149.00	230.00	99.00	21.00	42.00	21.00			18.00				10.00	2.00	2.00			594.00
College Springs	60.00	424.00	43.00	20.00	27.00	5.00	14.00	13.00	6.00	6.00	8.00			5.00	10.00			641.00
Colorado	34.00	168.00	31.00	18.00	14.00	7.00		45.00	17.00					2.00	6.00			342.00
Conemaugh	50.00	258.00	60.00	5.00	5.00		9.00								1.00			388.00
Delaware	5.00	75.00	4.00		15.00	2.00		40.00	2.00	2.00					2.00			147.00
Des Moines	5.00	140.50	10.00				5.00							1.30				161.80
Detroit	10.00				37.00			15.00										62.00
Garnett	7.00	52.00																59.00
Hudson	35.00	27.00			10.00			10.00		1.00			5.00			15.00		103.00
Idaho								24.00										24.00
Illinois Central	17.00	28.00	17.00	4.00	4.00	2.00			2.00						4.00			78.00
Illinois Southern		350.00																350.00
Indiana	7.00	135.00	14.00	5.00	5.00	1.00		12.00	4.00						1.00			184.00
Indiana Northern	16.00	5.00	21.00	6.00	11.00					1.90	2.00	2.00	2.00	1.00	1.00			68.90
Kansas City	20.00	57.00	23.00	27.00	17.00	17.00			7.00		5.00		5.00	1.00	2.00			181.00
Keokuk	5.00	200.00	75.00		15.00	3.00			2.00					1.00	1.00			302.00
Kiskiminetas	100.00															50.00		150.00
Lake	24.00	130.00	15.00		13.00													182.00
Los Angeles	53.00	400.00	63.00	36.00	25.00	28.00			2.00					2.00	10.00			619.00
Mansfield	18.00	13.00	27.00	17.00	15.00	2.00			5.00						1.00			98.00
Mercer	49.00	225.00	20.00	27.00	27.00													348.00
Monmouth	25.00	145.00	80.00	8.00	18.00	5.00		26.00							5.00	237.95		554.95
Monongahela	186.00	2609.00	409.00	25.00	210.00	8.00	5.00	258.00	3.00	23.00				63.00	30.00			3829.00
Ohio First	45.00	200.00	43.00	13.00	17.00	1.00	3.00		2.00					4.00	1.00	152.00		481.00
Oklahoma	45.00		30.00	9.00	15.00	4.00			4.00						3.00	10.00		120.00
Omaha	7.00		6.00	16.00	13.00											150.00		192.00
Pawnee	16.00	106.50	21.00		9.00			12.00		1.00				1.00				166.50
Philadelphia	379.00	440.00	427.00	43.00	53.00	10.00		135.00	9.00	6.50				6.00	2.00			1510.50
Rock Island	40.00		63.00	10.00	10.00	8.00		8.00	9.00	5.00					7.00			160.00
San Francisco	44.00	243.00	34.00	20.00	11.00	8.00			13.00					3.00	7.00			383.00
Spokane	15.00	42.00	7.00	2.00	8.00	2.00			2.00					7.00	2.00			87.00
Steubenville	143.00	210.75	40.00	30.00	54.00	25.00		70.00	35.00	2.95			25.00	1.00				636.70
Texas	2.00	12.50	2.00	2.00	2.00	3.00												23.50
Uncompahgre		30.00		6.00		4.00									6.00			46.00
Westmoreland	128.00	117.00	74.00	20.00	3.00	5.00			19.00	2.00				2.00				370.00
Xenia	121.00	817.00	75.00	9.00	66.00	27.00		5.00	24.00	1.00	30.00	7.00		2.00	8.00	2.00		1194.00
F. H. Beatty family		150.00																150.00
Helen Brown		60.00																60.00

| | | |

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you wake and fight and win.

Weep not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again."

PRAYER

"Tomorrow" he faithfully promised, "tomorrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm busy too busy, today!
Tomorrow I'll spend in my closet, tomorrow I will humble bow"—
Yet ever a "voice" kept whispering, **but the Church is languishing NOW.**

Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till the years and the "voice" were gone?
Till the Church its God had forgotten?
Till the land was covered with sin?
Till millions had hopelessly perished, and eternity was ushered in!

O members of the body of Christ, O ye Church of the living God,
O editors, leaders and pastors, O saints where our fathers trod;
The "voice" still insistently whispers; answer not, "Tomorrow I'll pray
The "voice" is one of authority **THE CHURCH NEEDS REVIVING TODAY!**

A NEW PLAN FOR THE NEW YEAR.

Every women a member of the missionary society.

ADOPTION OF THE GROUP PLAN.

Every woman taking some part through the GROUP PLAN.

NEXT?

Every woman giving through the BUDGET SYSTEM.

The Budget system is no longer a theory but has been tried, and has done more than was expected. At the beginning of the next financial April 1, 1923 let each Executive Committee present a budget for the coming year. Each of the SEVEN Departments of work, Missionary Salary, Isaiah Fund, W. G. M. S. Expeanse Fund, Presbyterial and local contingent funds are included. Do not omit any however small, the contribution.

Make a poster of the Budget and have it at every meeting throughout the year. Give each woman in the congregation twelve envelopes marked with her name and the name of each month and ask that the envelopes be brought or sent to the monthly meeting.

No canvass for subscriptions for special funds is needed. All the appeal is to return the envelopes, Each woman decides her own "measure." A "measure" of which she is not ashamed. For the March meeting make an attractive poster with an envelope and the Question "ARE YOUR ENVELOPES ALL IN? Envelopes are secured from the Literature Department, 25 cents per hundred.

A Question.

"Are societies supposed to follow the recommendations of the W. G. M. S?"

Would you have SUPPOSED such a question COULD have been asked? Yet here it is in writing. Most emphatic all I would answer "Certainly, Why Not?" They have been carefully thought out and accepted by leaders sent from all parts of the country to consider and plan our work. They are practical, helpful and possible.

The old "RUT" "We always do it this way in our society" hinders progress. I can think of no possible reasonable excuse for Not at least trying and if you would only TRY most of you would surprise yourselves with your success.

Another Question.

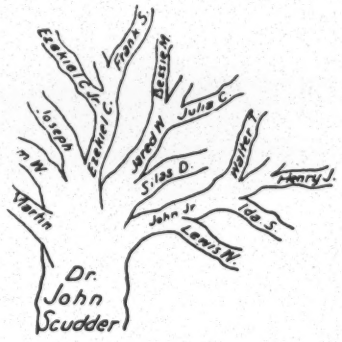
Shall we abolish the Recommendation Committee of the W. G. M. S.

If societies are not expected to at least attempt to carry out their recommendation let it be abolished. What do you say?

Ottawa Plan.

A magazine in every home and A Magazine Fund to put it there.

Again for the second year Ottawa has the Magazine in every home with this additional bit of progress. "The largest Thank-offering we have ever had."



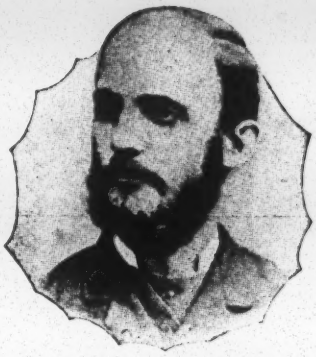
THE SCUDDER MISSIONARY FAMILY TREE.

This is not a genealogical chart of Dr. John Scudder's family but includes only those descendants who have engaged in foreign missionary work. Doctor John Scudder sailed for Ceylon June 8, 1819, there were at that time no medical missionaries at work in the world.

—From Missionary Review of the World.

FRANK S. SCUDDER

JOHN SCUDDER, M.D., D.D.



EZEKIEL C. SCUDDER, JR.

IDA S. SCUDDER, M.D.

DR. AND MRS. JOHN SCUDDER

WALTER T. SCUDDER

JULIA C. SCUDDER

LEWIS R. SCUDDER, M.D.

MARY K. SCUDDER

JARED W SCUDDER, M.D., D.D.

HENRY M. SCUDDER, M.D., D.D

WILLIAM W. SCUDDER, D.D.

JOSEPH SCUDDER, M.D.